L. STERNBACH

APHORISMS AND PROVERBS IN THE KATHĀSARITSĀGARA



Akhila Bharatiya Sanskrit Parishad
Lucknow

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Aphorisms and Proverbs
IN THE
KATHĀ-SARIT-SĀGARA

VOL. I

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Publishers' Note

The Akhila Bharatiya Sanskrit Parishad, Lucknow has had the pleasure of presenting to the world of scholars two interesting works of Prof. Ludwik Sternbach, viz., '*Verses Attributed to Murāri*' and '*Unknown Verses Attributed to Kṣemendra*'. We are bringing out the present work by the same author. The work, though small in size, contains the nectar which the learned author has churned out of the *Kathā-sarit-sāgara* after a great deal of labour, perseverance, study and judgment. The connoisseurs of wise and witty sayings in Sanskrit will, no doubt, get a sumptuous food for thought in this collection. The author has done great service to popularise the sayings contained in Sanskrit by presenting them to the non-Sanskrit knowing public through English translation. It is earnestly hoped that the work will certainly arouse the interest of those who are not acquainted with the rich treasure of Sanskrit literature by going through this work of a scholar known as a '*Subhāṣitavidvān*' in his own right. The Second Part of the work containing the original Sanskrit text will also appear soon.

I shall be failing in my duty if I do not put on record my deep sense of gratitude for Sri Vishwa Mohan, the Proprietor of M/S. Pnar Mudrak and his Foreman

Sri Durga Prasad Misra who have literally burnt mid-night oil in bringing out the work in record time.

Vasanta Pañcamī
Jan. 22, 1980

Gopal Chandra Sinha
Secretary

CONTENTS

Preface

Not long ago I received two letters from two friends of mine. One of them lives in a European country, the other in the United States. Both letters were almost identical, though they were not mutually inspired. I am quoting from one of them :

> " You have published already some twenty-five odd books but not one of them is readable... ; they contain often more footnotes than text and are awfully boring...Why do you not write once a book which every one could read and enjoy, you, who knows so many Sanskrit sayings, famous for their wit and intelligence...After all you were called by [R. N.] Dandekar [Honoray Director of the Bhandarkar Oriental Research Institute, Puṇe] *Subāṣita-vidvān* and this designation will stick to your name for ever".

I took these remarks of my friends to heart and decided to publish once at least a readable book, a collection of aphorisms and proverbs from a single Sanskrit work, viz. the *Kathā-sarit-sāgara*, the Ocean of Streams of Stories. I have chosen this Sanskrit classic, for it contains nearly thousand such sayings scattered throughout the whole work of some 21,500 verses which strangely enough, were never collected and, for all practical reasons, were never included in any of the Sanskrit anthologies of wise sayings. They remain

completely unknown not only in Europe but even in India, though they are real jewels of Indian wisdom and vividly depict the real life of the people of India and their thought, prior to the eleventh century.

In the present volume I quote these aphorisms and proverbs in English translation only, for the volume is destined rather for the general public than for specialists, but I do hope that it will also be of use to those who are interested in the gnomic literature in general and to specialists in Indian folklore in particular.

Only in the introduction I had to return to my old bad habit. There, I wrote again with "more footnotes than text", since I did not wish to write a new essay on Somadeva, but to give in the framework of the history of the *Kathā-sarit-sāgara* an annotated bibliography pertaining to this work and related collections of fables. At this occasion I wish to express my thanks to Dr. I. D. Serebryakov, an authority on the *Kathā-sarit-sāgara*, for his suggested additions to the introduction.

The second volume, which is in preparation and which will contain the Sanskrit text of the sayings quoted in the present volume with some notes and variant readings as well as an analysis of the gnomic verses included in the *Kathā-sarit-sāgara*, will be prepared jointly by me and Professor Dr. J. P. Sinha of the Lucknow University and the Editor-in-Charge of the *Ṛtam*, Akhila Bharatiya Sanskrit Parishad, Lucknow. To this Parishad go my best thanks for the issuence of the present volume and for the acceptance of the second one for publication.

Ludwik Sternbach

Paris, 28 October 1979.

INTRODUCTION

1.1. A tale or a story is a narrative, oral or written, in prose or in verse of events that have really happened, or that are imagined or are represented as having happened; in short, it is a short story true or ficticious. If to the tale or story a didactic or gnomic factor is added, i.e. when it contains also a maxim or a moral or sententious precept, it becomes a fable. A fable is thus, a feigned tale or a story intended to enforce some moral precepts, a ficticious narration conveying some useful information for the purpose of entertainment and with the object of teaching morals.

1.2. The *Kathā-sarit-sāgara* of Somadeva is in majority of cases, a collection of fables in which the narrative outweighs greatly the didactic factor, but it could be considered also as a combination of an image of an ideal king as an ideal man, as has been in Mediaeval times the story of king Arthur and the knights of the Round Table combined with Baccacio's Decameron.

2. The aim of the present publication is to collect the didactic, sententious and gnomic elements included

in the *Kathā-sarit-sāgara*. These elements can be in the form of proverbs or aphorisms.

3. A proverb is a short or pithy sentence often repeated and containing or compressing some well-known truth or common fact ascertained by experience or observation, a sentence which briefly expresses some practical truth. Since such sentences contain common facts ascertained by observation or experience and, thus, mirror real life, they can express divergent, sometimes even opposite opinions. Consequently, a proverb will be a sentence declaring "tender is the heart of women", as well as "a woman's heart is a thing full of hate". Proverbs express different moods to be used in different circumstances.

4. An aphorism or a gnome is a pithy detached and, at the time, assertive saying, succinct in style and written in prose or verse; it contains usually a wise precept, educed from the general experience of mankind; it may consist of one sentence, but may also be longer. An aphorism must convince every listener or reader that it is either universally true or true of every member of the class to which it refers, irrespective of the reader's convictions. An aphorism can, therefore, be polemic in form but not in meaning. As in the case of proverbs, aphorisms do not need to be impartial nor should they try to be; different statements may be equally true.

5. Indian proverbs and aphorisms are worthy of serious study for two principal reasons: *primo* they are trustworthy witnesses to the social, political, ethical and religious ideals of the Indians among which they originated and circulated, and *secundo* they have had a

subtle and pervasive influence on popular opinion and public morality. In India, in particular, they were often quoted and members of the Indian intelligentsia were well-versed in them. Numerous aphorisms, particularly from the ninth and tenth centuries onwards, were brought together in collections of aphorisms, so-called *subhāṣita-saṁgraha*-s; however, only aphorisms and not proverbs were so collected and, what seems to be very strange, only very few *subhāṣita-saṁgraha*-s[1] have utilised Somadeva's *Kathā-sarit-sāgara* as its source. Consequently, the numerous aphorisms and none of the proverbs included in this collection of fables, a real unexplored mine of wise Sanskrit sayings, is included in these *subhāṣita-saṁgraha*-s or anthologies of aphorisms; proverbs and aphorisms of the *Kathā-sarit-sāgara* remain thus, even today for members of the Indian intelligentsia, an unknown source of Hindu wisdom.

6. Only one *subhāṣita-saṁgraha*, viz. the *Subhāṣitāvali* of Vallabhadeva(*VS.*) from Kaśmīr and a modern one, the *Saṁskṛta-sūktiratnākara* (*SRRU.*) contain six verses attributed specifically to Somadeva, or shortly, to Soma, of which all but one, could be traced in Somadeva's *Kathā-sarit-sāgara*. These are numbers[2] 19 (in *VS.* 3103= *Kathā-sarit-sāgara* 12.86.45 and 79)[3] attributed to Somadeva; No. 424 (in *SRRU.* 797 also quoted in the *Mahā-subhāṣita-saṁgraha* [*SMS.*] 4198=*Kathā-sarit-sāgara* 12.78.

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1. **Belonging to the group of anthologies composed of sententious verses and verses of sententious and poetical character. (Cf. L. Sternbach, *Subhāṣita, Gnomic and Didactic Literature. A History of Indian Literature*, edited by J. Gonda, Vol. IV. 1, O. Harrassowitz, Wiesbaden, 1974, p. 6.)**
2. **Reference is here made to the text of the Volume.**
3. **Repeated twice in the *Kathā-sarit-sāgara*.**

115) attributed to Somadeva; No. 627 (in *VS*. 3221 also quoted in *SMS*. 633 and O. Böhtlingk's *Indische Sprüche* 161) attributed to Somadeva; No. 733 (in *VS*. 1649 and 1650 also quoted in *SMS*. 6990) attributed to Soma. One more verse attributed to Soma in *VS*. 3131 could not be traced in the *Kathā-sarit-sāgara*[1]; it is a verse dealing with *karma* composed in *āryā*-metre.

7. The *Padyaracanā* of Lakṣmaṇabhaṭṭa Āṅkolakara (*Pad.*) (89.45-90.50), a *subhāṣita-saṁgraha* composed between A. D. 1625 and 1650, quotes additional six verses which are specifically attributed to Somadeva; they are in alphabetical order: *Pad.* 90.47 (also quoted in *SMS*. 5632); *Pad.* 90.48 (also quoted in *SMS*. 7560); *Pad.* 89.46; *Pad.* 89.45; *Pad.* 90.49 and *Pad.* 90.50; none of them could be traced in the *Kathā-sarit-sāgara* and, most probably, these verses were not composed by Soma(deva), the author of the *Kathā-sarit-sāgara*, but a different poet also called Somadeva.

8. In the *Epigraphia Indica* (Volume 26; pp. 304-309) we also come across another poet by name of Somadeva. He was the son of Trailokyadeva of the Upamanyu-*gotra* and was the author of the inscription on three copper-plates, which register the grant by Kādamba Jayakeśin II of Goa (=Dabolim) of the village Kūpaṭṭoggarikā to Śivaśakti. The inscription, containing 29 verses and found at Asoge in the Belgaum District, was composed in the twelfth century. This inscriptional author, although also called Somadeva, has nothing in common with Somadeva, the author of the *Kathā-sarit-sāgara*.

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1. *vidhur apy arkati candanam analati mitrāṇy api ripavanti/*
vidhure vedhasi khinne cetasi viparītāni bhavanti//

9. The proverbs and aphorisms scattered through the whole *Kathā-sarit-sāgara* are concerned with a variety of subjects. They deal with religion, reincarnation, *karma,* destiny and fate, fortune and misfortune, charity, gratefulness, wealth and poverty, luxuries, life and death, enjoyment and happiness as well as grief and sorrow, love and hate, women—good and bad, harlots, the family, the man and his feelings, goodness and wickedness, virtues and vices, wisdom and ignorance, friends and enemies, the king and his rule, his ministers and subjects, masters and servants and hundreds of other items.

10. Sententious sayings, proverbs, maxims and aphorisms dealing with all these subjects have been collected in the present publication from Somadeva's *Kathā-sarit-sāgara*. They are often witty and serious, harsh and tender, austere and mild, amusing and gruesom, serious and romantic, but always to the point, couched in elegant Sanskrit and vividly depicting the atmosphere of Indian life, general habits of the people and the Indian ethos, as it was understood and practised in Kaśmīr[1].

11. Having in mind these precepts, the 733 proverbs and aphorisms[2] found in the *Kathā-sarit-sāgara* are

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1. Cf. para 24 below.
2. Not all proverbs and aphorisms quoted in the *Kathā-sarit-sāgara* are cited in the present publication, for only the most interesting ones were selected. If we count also the numereous *subhāṣita*-s included in the *Kathā-sarit-sāgara*, which often show characteristic features of aphorisms, the number of such sayings would amount to some 500 more. See also fn. 8 on p. 33.

divided into fifty main chapters, of which the last deals with "miscellanea". These chapters, sometimes divided into sub-chapters, contain each from one to one hundred proverbs or aphorisms dealing, closely or losely, with the subject matters as given in the table of contents. Since some of these proverbs or aphorisms deal with more than one subject, references are given in the footnotes to the titles of the chapters; these cross references are, however, not exhaustive and register only the most important themes dealt with in the appropriate proverbs or aphorisms.

12. The text of the *Kathā-sarit-sāgara*, as edited by H. Brockhaus, though far from perfect[1], was selected and, generally, no new translations of the quotations were made; the C. H. Tawney's English translation of the *Kathā-sarit-sāgara* was used and references are made to this translation[2]. In this way the easy legibility of the sententious verses of the *Kathā-sarit-sāgara* seems to be secured[3].

13. The *Kathā-sarit-sāgara* which was used here as the source of the proverbs and aphorisms is the only work belonging to the *Bṛhat-kathā* tradition[4] which is

1. But best known. See also fn. 1 on pp. 26-9.
2. E.g. verses in the form of questions were generally put in affirmative sentences. Sanskrit words were substituted for vague English expressions.
3. Volume II of the present publication will contain the Sanskrit text with full references to the *lambaka*-s, *taraṅga*-s and *śloka*-s, as well as an analysis of the quotations included in the present volume. The present volume contains only references to the *lambaka*-s and *taraṅga*-s in order not to overburden non-specialists with numbers.
4. See below paragraphs 15 sqq.

abundant in wise sayings. The other versions or recensions of the *Bṛhat-kathā*[1], written in verse or in prose, contain numerous tales and fables about the common hero, but concentrate on the narrative and do not distract from the narration, while the *Kathā-sarit-sāgara* interweaves the stories told with refreshing aphorisms and proverbs. This, in particular, emphasises the talent, efficiency and mastery of Somadeva's writings and puts *Kathā-sarit-sāgara* in the foreground of the other recensions and versions of the *Bṛhat-kathā.*

14. The *Bṛhat-kathā* of Guṇāḍhya was probably the main source of the five versions or recensions of fables belonging to this group, i.e. the Kaśmirian recension, to which belong: the versions of Somadeva's *Kathā-sarit-sāgara* and Kṣemendra's *Bṛhat-kathā-mañjarī*; the Nepalese recension of Budhasvāmin's *Bṛhat-kaṭhā-śloka-saṁgraha*; the Jaina recension of the Vasudeva-hiṇḍi; and the Tamil recension of Peruṅkatai of Koṅkuvēḷir.

15.1. The *B ṛ h a t-k a t h ā* of G u ṇ ā ḍ h y a was known already for a long time. Bāṇa, who lived probably in the first part of the seventh century, mentioned the *Bṛhat-kathā* along with the *Mahābhārata*, the *Rāmāyaṇa* and the Purāṇa-s as the works to which the people of Ujjayinī were most attached;[2] Govardhana in his *Āryā-saptaśatī*[3] saluted the authors of the *Bṛhat-kathā*, the *Rāmāyaṇa* and the *Mahābhārata*[4] and considered

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1. With the exception, in few cases, of Kṣemendra's *Bṛhat-kathā-mañjarī*.

2. Mentioned in the preamble to the *Harṣacarita* 17 (see also 18) and in the *Kādambarī* (Bombay ed. p. 40); cf. p. 106.

3. *Kāvyamālā* 1, Bombay, 1885.

4. Introduction 34.

Guṇāḍhya as reincarnation of Vyāsa[1], while the *Nepāla-māhātmya*[2] compared Guṇāḍhya with Vālmīki. Dhanapāla (second half of the tenth century) in the introduction to the *Tilakamañjarī*[3] saluted reverentially Vālmīki, Vyāsa, Pravarasena[3] and Guṇāḍhya[5], while Dhanañjaya in his *Daśarūpa* quoted from the *Bṛhat-kathā*[6]. The existence of Guṇāḍhya or his *Bṛhat-kathā* was further attested in the Jaina *Triṣaṣṭilakṣaṇa-mahā-purāṇa* of the ninth century[7], in Somadevasūri's *Yaśastilaka-campū* (II. 113), probably from A.D. 959, where Guṇāḍhya is mentioned along with Bhāravi, Bhavabhūti, Bhartṛhari, Vyāsa, Bhāsa, Kālidāsa, Bāṇa, etc. as those who have brought honour to the Jaina religion, as well as Soḍḍhala (in the 11th century in his *Udayasundarī* p. 154), Someśvara (in the 13th century in his

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1. Introduction 33. Also in the *Subhāṣita-ratna-bhāṇḍāgāram* (35.11), *Subhāṣita-sudhā-ratna-bhāṇḍāgaram* (279.4), *Mahā-subhāṣita-saṁgaraha* (SMS.) (566).

2. Félix Lacôte, *Essai sur Guṇāḍhya et la Bṛhatkathā suivi du texte inédit des chapitres XXVII à XXX du Nepāla-māhātmya. Contribution à l'histoire des contes indiens.* Paris. Ernest Leroux, éditeur, 1908; [also translated into English by Rev. A. M. Tabard in *Quarterly Journal of the Mythic Society* (1913-4)], pp. 291 sqq., 10, 21, 33-35, 37.

3. Bombay, 1903; v. 21.

4. As the author of the *Setubandha*.

5. As the author of the *Bṛhat-kathā*.

6. Dhanika, *Avaloka ad Daśarūpaka* 4.34 (*aṇṇahuṇā°*); cf. R. Pischel, *Hemacandra's Grammatik der Prākrit Sprachen*, Halle, 1877 (1.8); F. Lacôte, op. cit., fn. 2 above; p. 17.

7. Consecrated on the 23 June 897 (cf. Puṣpadanta, *Mahāpurāṇa*, ed. by P. L. Vaidya, I-III, *Manikchand Digambara Jaina Granthamālā*, Bombay 1941); A Veṅkatasubbiah and K. P. Jain in *Indian Historical Quarterly* 5 (1929); pp. 31 and 547 sqq. in *Ādi Purāṇa* (1.114-5).

Surathotsava 1.33, Vinayacandra in the 13th century 4.188 sqq.) and probably, in Trivikrama's *Nala-campū* and in Uddyotanasūri's *Kuvalayamālākahā* from A. D. 779[1] and later works.

15.2. Still earlier, Daṇḍin[2], Subandhu[3] and Bāṇa[4] wrote about the existence of the *Bṛhat-kathā* as an interesting compendium of stories, *kathā*-s by Guṇāḍhya and Rājaśekhara in his *kāvyavimarśa* praised the *Bṛhat-kathā* of Guṇāḍhya as a work most appreciated in this world but consumed by fire[5].

15.3. Later, inscriptions found in Cambodia (Kampuchea) corroborate the existence of Guṇāḍhya. These are the inscriptions on one of the five stone pillars from Thnāl Baray, eulogizing king Yaśovarman[6] (from

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1. Daśarūpaka, p. 31.22. Cf. also *Daśarūpaka ad* 1.68; *Kāvyānuśāsana* of Hemacandra (8.8); H. H. Wilson, *Hindu Fiction* in the *Quarterly Oriental Magazine, Review and Register*, I (1824); pp. 63-67; II (1824); pp. 101-109; II (1824); pp. 194-208; III (1825); pp. 302-314; reprinted in the works of H. H. Wilson (Calcutta) III. 156-268.
2. *Kāvyādarśa* 1.38. Cf. F. Lacôte, op. cit., fn. 2 on p. 8; p. 282 and *Mélanges S. Lévi*, p. 253 sqq.
3. *Vāsavadattā*, ed. by F. E. Hall: p. 110; cf. Lakṣmaṇ Sarup, *The Vision of Vāsavadatta with Stanzas attributed to Bhāsa in various Anthologies and Extracts bearing on the Legend of Udayana from the Ślokasaṁgraha of Budhasvāmin, the Bṛhat-kathā-mañjarī of Kṣemendra, the Kathā-sarit-sāgara of Somadeva . . . .*, Lahore, 1925. Cf. V. S. Sukthankar, *Vāsavadattā. Being a Translation of . . . Svapnavāsadatta*. Oxford, 1923.
4. Cf. fn. 2 on p. 7 above. Cf. J. Hertel, *The Tantrākhyāyikā*, I. 41.
5. Quoted in Bhagavat Jalhaṇa's *Sūktimuktāvalī* (4.52) and Harikavi's *Hārāvalī* (443).
6. A. Bergaigne, *Inscriptions Sanskrites de Campā et du Cambodge*, 2e fasc. Nos. LVI–LX (LVIII C. 15); pp. 287-8 and LIX

A.D. 889) and the copper-plate inscription of Kollar[1].

16.1. The *Bṛhat-kathā*, which is unfortunately lost[2], was written in the Paiśācī dialect[3], a Prākṛta mentioned *inter alia* by Hemacandra[4], of which no other work came to us[5]. According to

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B. 26 (Barth); LVIII C. 8 (p. 318). cf. Sylvain Lévi, *Le Népal* (pp. 328, 203-4, 387-8 and *La Bṛhat-kathā-mañjarī de Kṣemendra* in *Journal Asiatique* 8 s. 6 (1885); pp. 397-479 and 8 s. 7 (1886); pp. 178-222.

1. Which refers to Guṇāḍhya (*Annual Report of the Archeological Department*, 1912; pp. 35-49, in *Indian Antiquary*, (1913) 42; pp. 204 sqq ; *Journal of the Royal Asiatic Society*, (1913); p. 389.
2. Cf. fn. 3 on p. 11.
3. See inscription LVIII C. 15 (op. cit., fn. 6 on p. 10) where Guṇāḍhya as friend of Prākrits is mentioned.
4. IV. 303-324.
5. The Tibetans consider that the doctrine of Sarvāstivādins was written in Paiśācī. According to E. Sénart, Paiśācī is identical with Apabhraṁśa (?). See also: J. S. Speyer, *Studies about the Kathā-sarit-sāgara*. *Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam. Afdeeling Letterkunde. Nieuwe Reeks; Deel*, VIII. No. 5. Amsterdam, Johannes Müller, 1908; p. 46; R. Pischel, *De Grammaticis Prākriticis*, Vratislavae, 1874. On the reconstruction of the *Bṛhat-kathā* in Paiśācī see F. Lacôte, op. cit., fn. 2 on p. 8; p. 219. Also V. Raghavan in his *Bhoja's Śṛṅgāraprakāśa*, Punarvasu, 1963 (pp. 849-51) gives us a fragment of the story of the gambler Ṭhiṇṭha-karāla (by Somadeva) or Ṭeṇṭha-karāla (by Kṣemendra) or Geṇṭā-karāla (by Bhoja) in Prākṛt/Paiśācī. Cf. also J. S. Speyer, op. cit., p. 219; G. Grierson in *Journal of the Royal Asiatic Society*, (1913) sqq.; same, *Paiśācī and Cūlikā-Paiśācī* in *Indian Antiquary*, 52 (1923); pp. 16 sqq ; same, *Paiśācī in the Prākṛta-Kalpataru* in *Indian Antiquary*, 49 (1920); p. 114; A. N. Upadhye in *Annals of the Bhandarkar Oriental Research*

G. Grierson[1], Paiśācī belonged to the North-Western

Institute, 21; pp. 1-37; (cf. fn. 1 below) V. Raghavan, op. cit.; pp. 848 sqq.; G. Morgenstierne, *Indo Iranian Frontier Languages*, Vol. 3; pp. 216 sqq; A. K. Warder, *Indian Kāvya-Literature*, II; paragraphs 670, 675. See also footnote 1 below.

1. Vararuci, Hemacandra, Trivikrama, Lakṣmīdhara, Poruṣottama and the Nilamata-purāṇa (v. 203-6; 210) discuss in detail the Paiśācī dialect. Vararuci refers to it only; Hemacandra adds to it the Cūlikā-Paiśācī (see also footnote 5 on p. 11); Puruṣotama mentions Kekaya, Śauraseni and Pāñcāla; Rāmaśarman and Mārkaṇḍeya refer to the eleven varieties of Paiśācī (cf. A. N. Upadhye, *Paiśācī Language and Literature*, op. cit. fn. 5 on p. 11; pp. 19 sqq.); Ved Kumari in *The Nilamata-Purāṇa* (J. & K. *Academy af Art, Culture and Languages*, Śrinagar—Jammu 1938, Vol. I.; pp. 66 sqq.) mentions that Mārkaṇḍeya and Lakṣmīdhara, though they give different lists of localities where Paiśācī was spoken, agree on the locality Kekaya (Kaikaya) where it was common. Other countries and localities where Paiśācī was spoken, agree on the locality Kekaya (Kaikaya) where it was common. Sudeṣa, Bhoṭa, Halva and Kanojana. The association of Paiśācī with Cūlikā-s or Śūkukā-s, who are identified with Sogdians (cf. P. C. Bagchi, *Śūlika, Cūlika and Cūlikā-Paiśācī* in *Journal of the Department of Letters*, 21.1), seems to prove that the Paiśācī-s lived in Northern India (see also *infra*).

Paiśāca-s (Piśācā-s) were already mentioned in the Ṛgveda (1.133.4-5), the Atharva-veda (2.18.1-5; 4.20.6-9; 4.36.4-8; 5.37.10; 5 29.2-5; 12.1.50, 14.15.100), the Taitirīya-saṁhitā (2.41), Kāṭhaka-saṁhitā (37.14); Pañcaviṁśa-Brāhmaṇa (13.3.12), Śāṭyāyana-Brāhmaṇa (by Sāyana on Ṛgveda 5.2.1). Jaiminīya-Brāhmaṇa (cf. *Journal of the American Oriental Society* 18.23), Bṛhaddevatā (19.22), in the Mahābhārata (1.67.12; 6,40.49-51; 7.10.16; 7.97.13-5; 9.48.19-20; 12.169.30-1) (cf. G. A. Grierson, *Piśācas in the Mahābhārata*

border of India and was the dialect of the Darada-s, now spoken in Kafirstan, Swat Valley, Citral and adjacent territories. According to the *Kāvyādarśa*,[1] the Paiśācī dialect was the language of the "*paiśāca*-s"—goblins, demons[2] or of a class of people who were so called or

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in the *Festschrift für Wilhelm Thompson*, Leipzig 1912 (pp. 138 sqq.), Gaṇapāṭha in Pāṇini's Sūtra-s (cf. V. S. Agrawala, *India as known to Pāṇini*, Vārānasī, 1952 [pp. 449-50], Purāna-s, as the Brahmāṇḍa-purāṇa (3.7; 167-8; 382 sqq. 3745; 2.18.332), Matsya-purāṇa (162.8; 114.82; 171.61), Vāyu-purāṇa (36.24-5; 69.198-200; 256-7; 262-7, etc.) Viṣṇu-purāṇa (Wilson : 2118, fn. 12) etc. In most of these cases the Paiśācā-s were, generally located in the Himālaya region (cf. also : B. C. Law. *Tribes in Ancient India*, Shafer, *Ethnography of Ancient India*). Cf. *Paiśācī, Paiśācas and "Modern Piśāca"* in ZDMG. G. A. Grierson, *Linguistic Survey of India*, Vol. VIII. 2 (*Dardic or Paiśāca Languages*), same, *A Summary*... by S. Varma, V. I. Series; No. 59 (part ii; pp. 765-978); same 66 (1912); pp. 49-86; R. Pischel, *Grammatik der Prakrit Sprach*, paragraph 47; see also *Indian Antiquary*, 30 (1901); p. 556; 48 (1919); pp 211 sqq., ZDMG. 67 (1913); pp. 74 sqq.; *Journal of the Royal Asiatic Society* (1905); pp. 2 and 5-8; (1921); pp. 244 sqq.; 424 sqq.; see also H. Oldenberg, *Die Religion des Veda*, Berlin, 1894; p. 264 n.; A. Macdonnel, *Vedic Mythology*, Strassburg 1897; p. 164; A. B. Keith, *Vedic Index of Names and Subjects*, London 1912; 1.533, A. Hildebrandt, *Vedische Mythologie*, Breslau 1902; III. 421, N. J. Shendo, *The Religion and Philosophy of the Atharvaveda*; p. 165 sqq., etc.; K. A. Row, *The Dravidian Affinities of Paiśāca Languages of North-West India* in sqq; *Sir A. Mookerji Silver Jubilee Volume* i.119 sqq.; Reichelt, *Festschrift Streitberg*; pp. 245 sqq.

1. *Kāvyādarśa*, 1.38.
2. Perhaps so called on account of the harshness of the language or in order to convey the understanding that it was not a classical or a literary language. Consequently,

nicknamed. According to him, the *Bṛhat-kathā* was written in the *Bhūta-bhāṣā*. According to Rājaśekhara[1], the people of Avantī (or Ujjayinī), Pariyātra (a North-West portion of the Vindhyā-s)[2] and of Deśapura[3] cultivated the *Bhūta* language (i.e. the Paiśācī dialect), thus proving that the belief that the *Bṛhat-kathā* was composed in the Vindhyā region is true[4]. However, there are also theories that the Paiśācī, though based on Indo-European languages of the North-West, was spoken by Non-Āryan peoples[5] and that Guṇāḍhya picked up the Paiśācī from travellers from North-West, but that his sphere of work was around Ujjayinī or Kośāmbi[6].

16.2. Lately V. Raghavan has proved that there must have existed a Sanskrit version of the *Bṛhat-kathā*

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works written in this "barbaric" language, which did not belong to the "classical literature of India", were unretrivably lost for ever.

1. *Kāvyamīmāṁsā* of Rājaśekhara 10.2 (p. 51).
2. B. C. Law, *Indian Culture*, 3.593.
3. Dasore in Malvā.
4. According to the *Kāvyamīmāṁsā* of Rājaśekhara 3; p. 6.11, Sarasvatī speaking to his son explained that the language of the *Paiśāca*-s are his legs (*paiśācau pādau*).
5. Dravidians of Central India. cf. S. Konow, *The Home of Paiśācī* in ZDMG 64(1910); p. 95 sqq. Cf. also Ved Kumari (fn. 1 on p. 11).
6. Cf. F. Lacôte, op. cit., fn. 2 on p. 8; p. 51 sqq., F. W. Thomas, *Foreword* to the *Kathā-sarit-sāgara* (N. M. Penzer; see fn. 1 on pp. 26-30.), Vol. IV; pp. ix-xi; S. N. Prasad, *A Note on the Problem of the Language of the Bṛhat-kathā* in the *Journal of Indian History*, (1976); 54.2; pp. 263 sqq.; S. N. Prasad, *Studies in Guṇāḍhya*. Chowkhamba Orientalia, Vārāṇasi, 1977; p. 77 sqq. S. N. Prasad, *The Date of the Bṛhat-kathā* in *Summaries of Papers of the XXIX Internatianal Congrees of Orientalists*, VII. 86.

which was used by Bhoja in his *Śṛṅgāraprakāśa.* This text must have been earlier than the *Kathā-sarit-sāgara*, for Bhoja lived earlier than Somadeva ; he also expressed the opinion that he could not have used Kṣemendra's *Bṛhat-kathā-mañjarī* ; he could have used, however, the Sanskrit version of the *Bṛhat-kathā* by king Durvinīta[1].

17.1. When Guṇāḍhya lived is not known ; in any case the *terminus ante quem* was A.D. 600, for Subandhu and Bāṇa allude several times to the *Bṛhatkathā*[2]. According to tradition, Guṇāḍhya was the minister of king Sātavāhana[3] and, consequently, contemporary to him ; he was supposed to make a vow to use neither Sanskrit nor Prākṛta, nor a vernacular, but to write in Paiśācī ; according to another legend he was a Paṇḍit of king Madana of Ujjayinī, was vanquished by

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1. About the Sanskrit version of the *Bṛhat-kathā* of king Durvinīta, see footnote 2 below. Cf. V. Raghavan, *Bhoja's Śṛṅgāraprakāśa*, Punarvasu, 1963; pp. 842-4.

2. See above paragraph 11. In addition we know that king Durvinīta of the Gaṅgā dynasty made a Sanskrit translation, probably, of the Paiśācī *Bṛhat-kathā* (not extant) in the sixth (or the beginning of the seventh) century. Cf. R. Narasimhachar in *Indian Antiquary*, 42 (1913); p. 204; S. K. Aiyangar, *Ancient India*, pp. 328 and 337; S. N. Prasad, op. cit., fn. 2 above; p. 85; in *Journal of the Royal Asiatic Society*, (1906), p. 689 sqq.; (1911) pp. 196-8; (1918) p. 389; in *Indian Antiquary*, 30 (1901); p. 22; K. V. Zvelebil, *Tamil Literature* in *A History of Indian Literature* ed. by J. Gonda, Vol. X.1, O. Harrassowitz, Wiesbaden 1974; p. 135; K. V. Zvelebil, *Tamil Literature* in *Handbuch der Orientalistik*, II.2·1, Leiden/Köln 1975; p. 171.

3. But which one of the kings Sātavāhana it was, is not known. Cf. A. K. Warder, op cit., fn. 5 on p. 10; paragraphs 670, 673.

Sarvavarman and advised by the Pulastya to write in Paiśācī.

17.2. The *terminus ex quo*, which is not likely to be before the beginning of our era, is much disputed. Vincent A. Smith, on historical grounds, placed Guṇāḍhya around A.D. 60-70[1], M. Winternitz in the first century[2], similarly K. S. Krishnasvami Iyengar[3], G. Bühler in the second or later part of the first century[4], F. Lacôte and V. S. Agrawal in the third century[5], S. K. De between the third and fourth century[6], J. S. Speyer, not before the fifth century, around A.D. 400[7], A. B. Keith not later than A.D. 500[8] and A. Weber in the sixth century[9].

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1. Cf. *Andhra History and Coinage* in ZDMG. 56 (1902): p. 660. See also *Epigraphia Indica*, 20 (1930).
2. *Geschichte der Indischen Literatur*, III.; p. 316.
3. Similarly A. A. Macdonnell, *History of Sanskrit Literature*, p. 376.
4. *Detailed Report of a Tour in Search of Sanskrit Manuscripts* in *Journal of the Bombay Branch of the Royal Asiatic Society*, (1877) p. 47. See also fn. 5 below.
5. F. Lacôte op. cit., fn. 2 on p. 8; V. S. Agrawala in his introduction to the Bihar Rāṣṭrabhāṣā Pariṣād edition of the *Kathā-sarit-sāgara*, vol 1; p. 13. Originally also S. Lévi in *Le Népal*, but in his *Théatre indien*, (1891). p. 317 he shares the view of G. Bühler (i e. the second or the later part of the first century).
6. S. K. De, p. 15.
7. J. S. Speyer, op. cit., fn. 5 on p. 10; p. 52.
8. A. B. Keith, *A History of Sanskrit Literature*, Oxford University Press, p. 268.
9. A. Weber, *History of Indian Literature*, p. 213 (footnote).

17.3. Most probably, Guṇāḍhya lived in Kaśmīr[1], as J. S. Speyer suggested, around A.D. 400 and then wrote his *Bṛhat-kathā*.

18. Also the home of Guṇāḍhya is much disputed. According to Kṣemendra, Guṇāḍhya was born in the Deccan on the river Godāvarī. Guṇāḍhya called the city Supratiṣṭhitā (it is also called Pratiṣṭhāna, the capital of Andhra-Bhṛtyas, and a place of pilgrimage near the confluence of the Gaṅgā and the Yamunā and not in the Deccan). The latter place was the capital of the Sātavāhana kings (Āndhra dynasty). Most probably, Guṇāḍhya's actual home was in the neighbourhood of Kauśāmbī or of Ujjayinī (where also a locality Supratiṣṭhitā or Pratiṣṭhāna was probably situated). According to V. V. Mirashi[2], Pratiṣṭhāna is identical with Paiṭhāna, near Bomby, but S. Nath probably rightly argued that Pratiṣṭhāna is identical with modern Jhūsī (Samudrakūpa near Allahabad), 30 miles from Kauśāmbī[3]. The latter identification would explain why Guṇāḍhya wrote his *Bṛhat-kathā* in the Paiśācī dialect.

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1. Though he might not have been born there. See paragraph 18.
2. *Studies in Indology* I; p. 41 (see fn. 2 below).
3. Cf. paragraph 17.1 above; G. Grierson, op. cit., fn. 1 on pp. 11-12; F. Lacôte, op. cit., fn. 2 on p. 8; p. 26; sqq., S. N. Prasad, *Note on the Original Home of Guṇāḍhya* in JGJRI 33 (1966); p. 147; S. N. Prasad, *Further Note on the Original Home of Guṇāḍhya* in JAS 12.1-4 (1970); pp. 99 sqq.; S. N. Prasad, *A Note on the Birthplace of Guṇāḍhya* in AUM 47.1; pp. 45 sqq.; V. V. Mirashi, *The Home of Guṇāḍhya* in *Oriental Thought* I; p. 44 sqq. (cf. fn. 2 above; reprinted); cf. A. K. Warder, op. cit., fn. 5 on p. 1; paragraphs 670, 673.

19. Until the discovery of the *Bṛhat-kathā-śloka-saṁgraha* of Budhasvāmin[3], it was generally believed that Kṣemendra's *Bṛhat-kathā-mañjari* and Somadeva's *Kathā-sarit-sāgara* were directly drawn from Guṇāḍhya's *Bṛhat-kathā*. Today this theory is rejected[4] and it is generally accepted that the *Bṛhat-kathā* existed in two main recensions, viz. the Kaśmīrian and the Nepālese. The Kaśmīrian recension, composed in Paiśācī, most probably by Guṇāḍhya (but which could have also been composed by someone else before or after Guṇāḍhya's time), has come down in two versified versions—Kṣemendra's *Bṛhat-kathā-mañjarī* and Somadeva's *Kathā-sarit-sāgara* and the Nepalese recension in the versified form of Budhasvāmin's *Bṛhat-kathā-śloka-saṁgraha*. The latter work differs widely from the Kaśmīrian recension of the *Bṛhat-kathā*, so that it is not certain whether the Kaśmīrian *Bṛhat-kathā* is identical with the Guṇāḍhya's *Bṛhat-kathā*. However, even in

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Dr. I. D. Serebrjakov drew my attention to the *Nīlamata-purāna* (op. cit. fn. 1 on p 11) edited with a cultural and literary study by Dr. Ved Kumari and emphasises that Guṇāḍhya and the *Bṛhat-kathā* must have been of Kaśmīr origin, for Paiśāci-s belonged to the aboriginal population of Kaśmīr (cf. fn. 1 on p. 11 *in fine*). He considers that for the *Kathā-sarit-sāgara* Kaśmīr was the starting point of everything and the "centre of the universe" and consequently many geographical data referred to in the *Kathā-sarit-sāgara* have to be understood from this point of view. Hence *dakṣiṇāpatha* of Somadeva is everything that lied to the South of Kaśmīr and that there is no necessity to look for Pratiṣṭhāna somewhere near Bombay or to replace Pratiṣṭhāna by Paiṭhāna.

3. Cf. paragraph 31.

4. Differently F. D. K. Bosch, *De legende van Jīmūtavāhana in de Sanskrit Literature*, Leiden 1914.

the latter case, the Kaśmīrian Guṇāḍhya's *Bṛhat-kathā* must have been closely connected with the other, otherwise unknown, Kaśmīrian *Bṛhat-kathā*[1] which was the source for Kṣemendra and Somadeva. This source, according to F. Lacôte[2], was composed in the seventh century of our era.

20. The main theme of the Kaśmīrian and Nepalese versions of the *Bṛhat-kathā* are the adventures of Naravāhanadatta, son of Udayana. The motifs of the stories were taken from the *Rāmāyaṇa* (search of a husband for a wife stolen) ; the *Mahābhārata* (as for instance, the story of Nala and Damayantī or King Śibi)[3], Buddhist legends and traditions from Ujjayinī and Kauśāmbī (tales of Pradyotā, Mahāsena, legend of Udayana)[4],

1. About the Kaśmīri and Nepālese recensions of the *Bṛhat-kathā*, see also F. Lacôte, op. cit., fn. 2 on p. 8; pp. 61-145; 146-195 and 1-59; S. N. Prasad, *Studies in Guṇāḍhya* op. cit., fn. 6 on p. 13; pp. 83; sqq., etc.

2. See also: F. Lacôte, op. cit., fn. 2 on p. 8; p. 100 sqq.; J. S. Speyer, op. cit., fn. 5 on p. 10; p. 27; M. Winternitz, op. cit., fn. 2 on p. 15; p. 318; A. B. Keith, op. cit., fn. 8 on p. 15; p. 275; S. Konow in *Indian Antiquary* 43 (1914), p. 66; G. Bühler in *Indian Antiqury* 1 (1872); p. 309.

3. H. Brockhaus, *Die Sage von Nala und Damayantī nach der Bearbeitigung des Somadeva* in *Kön. Bayerische Akadmie d. Wiss.*, 1859 and Leipzig 1859; N. M. Penzer, fn. 1 on pp. 26-30, Vol. IV. p. 292; cf. A. D. Pusalkar, *Vikramāditya in the Bṛhat-kathā* in C. K. Rāja Commemoration Volume; pp 262 sqq.

4. Cf. M. Przyluski, *La légende de l'empereur Aśoka*, pp. 74 sqq.; F. Lacôte in *Journal Asiatique* (1919) 1. 493; J. Hertel, *Bericht über die Verhandlungen der kön. Sächs. Ak. d. Wiss. Hist. Phil. Kl.* zu Leipzig, (1917) 69.4; P. D. Guṇe in *Annals of the Bhandarkar Oriental Research Institute* 2.1 sqq.; E. W. Burlingame, *Buddhist Legends, Harvard Oriental Series* 28; pp. 62 sqq.; 247-293.

Pañcatantra stories[1], etc. While the Nepalese recension tells us mainly the Naravāhanaddatta story, the Kaśmīrian recension contains numerous side, emboxed stories often remotedly connected with the main story.

21.1. Somadeva's *Kathā-sarit-sāgara* is vivid and pleasant to read; it is of superior quality, as far as style and art of story-telling is concerned, to Kṣemendra's *Bṛhat-kathā-mañjarī*. Somadeva's style is easy and floating; Kṣemendra is terse and often even ununderstandable. Somadeva's *Kathā-sarit-sāgara* is a work of ornate poetry, a sort of a *kāvya*-work, as probably the Kaśmīrian *Bṛhat-kathā* was, to which story after story were gradually added; in the course of time such a collection of stories became more and more popular[2] until it became as popular as the *Mahābhārata* or the *Rāmāyaṇa*[3].

21.2. The main value of Somadeva's poetry lies not so in his *kāvya* style, over which he possessed mastery, but in his simplicity of language which suits the story-telling greatly. *Aucitya*, as explained in Kṣemendra's. *Aucityavicāracarcā* played a major role in Somadeva's literary style.

22.1. Kṣemendra's *Bṛhat-kathā-mañjarī* differs often substantially from Somadeva's *Kathā-sarit-sāgara*, so that a growing number of scholars consider that Kṣemendra

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1. Cf. *Die Bṛhat-kathā-mañjarī als Pañcatantra Recensionen* in ZDMG. 80.200.
2. M. Winternitz, op. cit., fn. 2 on p. 15; III. p. 320.
3. Cf. *Bāṇa and Govardhana on Guṇāḍhya*, op. cit., paragraphs 15.1 and 25 *in fine*.

and Somadeva did not use the same source, though it must have belonged to the Kaśmīrian recension of the *Bṛhat-kathā* or related works. In particular, S. Rangachar[1], Paṇḍit Kṛṣṇamācārya, A. Veṅkaṭa-subbiah and C. D. Chatterji were convinced that the immediate source of the *Kathā-sarit-sāgara* is different from that of the *Bṛhat-kathā-mañjarī*. They base their theory on the fact that there exists a striking difference in the order of the stories (called *lambaka*-s=a flowering branch and *guccha*-s=clusters by Kṣemendra, and *lambaka*-s and *taraṅga*-s=waves by Somadeva);[2] in the order and context of emboxed stories[3]; difference in the

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1. *On the immediate Source of the Kathā-sarit-sāgara* in *Indian Historical Quarterly* 14; pp. 59-73; Preface to the *Priyadarśikā* ed. in the V. V. Press' Śrīraṅgam, p. xiii; Cf. A. Venkaṭa-subbiah, *The Pañcatantra of Durgasiṁha* in *Zeitschrift für Indologie und Iranistik* 2. No. 1; p. 28; C. D. Chatterji, *Some Observations on the Bṛhat-kathā and its alleged Relationship with the Mudrārākṣasa* in *Indian Culture* 1.2; p. 214 fn. (cf. also comments by V. Raghavan, op. cit., fn. 5 on p. 10; pp. 855-6).
2. Cf. S. Rangachar, op. cit., fn. 1 above; p. 59, Paṇḍit Krishnamachariar, op. cit, p. xiii, F. Lacôte, op. cit-, fn. 2 on p. 8, J. S. Speyer, op. cit., fn. 5 on p. 10; p. 41, L. von Mańkowski, *Der Auszug aus dem Pañcatantra in Kschemendras Bṛhat-kathā-mañjarī*, O. Harrassowitz, Leipzig, 1892, p. ix. According to G. Bühler, op. cit., fn. 2 on p. 18; p. 319, Kṣemendra and Somadeva remodelled the Prākrit original. F. Lacôte (op. cit. fn. 2 on p. 18; p. 91 sqq.) and N. M. Penzer (see fn. 1 on pp. 26-30) in the *Terminal Essay* (vol. IX; p. 115) thought that Somadeva made the changes in the order of the *lambaka*-s, while J. S. Speyer was of the opinion that Kṣemendra has changed the order and Somadeva followed the original faithfully. About the meaning of *lambha*-s, *lambhaka*-s etc. see V. Raghavan, op. cit. fn. 5 on p. 10; pp. 844-6.
3. Cf. S. Rangachar, op. cit,, fn. 1 above; p. 64.

number and situations in which the *Pañcatantra* stories occur in the work[1]; difference in the description and *stuti*-s[2]; absence of a few stories in Somadeva's work, though they exist in Kṣemendra's work, or vice-versa[3]; change in names in different stories[4]; repetition of stories[5]; striking divergence of stories[6], etc.[7]

22.2.0. S. Rangachar concluded that the source of Kṣemendra's *Bṛhat-kathā-mañjari* must have been in Paiśācī, while there is nothing upon which we could rely and say that the *Kathā-sarit-sāgara* was also composed in Paiśācī.[8]

22.2.1. The argumentation of S. Rangachar is, however, not convincing, since both, Kṣemendra and Somadeva expressly stated that they had before them some written original and that they had re-written the stories.

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1. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; cf. also A. Veṅkaṭasubbiah, op. cit., fn. 1 on p. 18; p. 28; F. D. K. Bosch, op. cit., fn. 4 on p. 17; p. 43.
2. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; p. 65.
3. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; p. 67.
4. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; p. 69.
5. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; pp. 71-3.
6. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; p. 70.
7. Cf. S. Rangachar, op. cit , fn. 1 on p. 20; pp. 67-9. For the list of divergencies between the Kṣemendra's and Somadeva's texts see G. Bühler, op. cit., fn. 2 on p. 18; pp. 308-9; M. Winternitz, op. cit., fn. 2 on p. 15; III pp. 321 sqq.; S. Konow in *Indian Antiquary* 43 (1914), p. 66; A. B. Keith, op. cit., fn. 8 on p. 15; pp. 277-80.
8. Cf. S. Rangachar, op. cit., fn. 1 on p. 20; p. 73.

Kṣemendra in 19.26 *def*-30 *ab* stated:

................śarvoditāṁ kathām,
Kāṇabhūtir Guṇāḍhyāya gaṇācchrutvā nyavedayat.
iyty etāṁ vipulāścaryāṁ[1] *sa rājā Sātavāhanaḥ*[2].
Guṇāḍhyācchiṣyasahitaḥ samāsādya bṛhatkathām,
parāmṛtarasakṣibo ghūrṇamāna ivāniśam,
saptalakṣāṇi nāmānityabhūt sānuśayo muhuḥ,
seyaṁ haramukhodgīrṇā kathānugrahakāriṇī,
piśācavāci patitā sañjātā vighnadāyinī.
ataḥ sukhaniṣevyāsau kṛtā saṁskṛtayā girā.

"Śarva proclaimed it first; Kāṇabhūti heard it from Gaṇa (Puṣpadanta-Vararuci) and told it to Guṇāḍhya who delivered it in his turn to his pupils and to Sātavāhana. The story which thus had come to be written in Piśāca language, gave trouble to the readers. For this reason it was rewritten in Sanskrit[3]."

Somadeva in 1.10-12 stated:

yathā mūlaṃ tathaivaitan na manāg apy atikramaḥ,
granthavistarasaṁkṣepamātrabhāṣā[4] *ca vidyate*[5].
aucityānvayarakṣā ca yathāśaky abhidhīyate[6],
kathārasāvighātena kāvyāṁśasya ca yojanā.
vaidagdhyakhyātilobhāya[7] *mama naivāyam udyamaḥ,*
kiṁ tu nānākathājālasmṛtisaukaryasiddhaye.

"This book is precisely on the model of that from which it is taken, there is not even the slightest deviation, only

1. *°caryaṁ.*
2. *Sātavāhanaḥ.*
3. G. Bühler's translation in *Indian Antiquary*, op. cit., fn. 2 on p. 18; p. 307.
4. *°mātraṁ bhāṣā.*
5. *bhidyate.*
6. *°śakti vidhīyate.*
7. *veda°.*

such language is selected as tends to abridge the prolixity of the work; the observance of propriety and natural connexion, and the joining together of the portions of the poem so as not to interfere with the spirit of the stories, are as far as possible, kept in view; I have not made this attempt through desire of a reputation for ingenuity, but in order to facilitate the recollection of a multitude of various tales"[1].

22.2.2. Due to the changes in different texts of the *Kathā-sarit-sāgara*[2], C. H. Tawney's translation is challenged. Sylvain Lévi, F. Lacôte[3] and L. von Mańkowski[4] agree with the above translation[5], but J. S. Speyer translates the second *śloka* differently and says: "I have taken care to preserve the appropriateness (or description, diction, etc. of the original work) and I have added to it some qualities proper to *kāvya* without, however, spoiling by it the flavour of the tales[6].

22.2.3. S. Rangachar agrees with the latter interpretation of the *śloka* and argues that *kāvyāṁśasya ca yojanā* in the second *śloka* refers to one quality only,

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1. C. H. Tawney's translation of the *Kathā-sarit-sāgara* (cf. fn. 1 on pp. 26-30), Vol. I, p. 2.
2. See footnotes 4-7 on p. 22; above and, in particular, *vidyate/bhidyate; vidhīyate/bidhīyate.*
3. Cf. F. Lacôte, op. cit., fn. 2 on p. 8; p. 64.
4. Cf. L. von Mańkowski, op. cit., fn. 2 on p. 20; pp. viii-ix.
5. S. Lévi's translation's reads: . . . *j'ai respecté, autant que j'ai pu, les convenances littéraires et l'ordre naturelle; j'ai établi chacune des sections du poème de manière à ne pas interrompre les contes et les passions* (rasas) . . . (in) *Journal Asiatique* [1886] 8.7; p. 219).
6. J. S. Speyer, op. cit., fn. 5 on p. 10; p. 23.

i.e. to the division of the work into *taraṅga*-s and, since neither Kṣemendra, nor Somadeva, changed the order of the chapters, and the order of the chapters is different in Kṣemendra's and Somadeva's versions, they must have utilised two different manuscripts[1].

22.2.4. Even if this argument would be accepted and the manuscripts would be somewhat different, they would not contain different recensions, but only different versions of the same recesion. That was also the case of the *Pañcatantra* texts where various manuscripts contain deviations from each other[2] while they belong to the same recension. In any case, Kṣemendra and Somadeva worked independently and neither Somadeva copied Kṣemendra nor Kṣemendra copied Somadeva[3]. If defects are found in the *Bṛhat-kathā-mañjari* or in the *Kathā-sarit-sāgara*, they are due rather to a Kaśmīrian *Bṛhat-kathā* than to the individual works of Kṣemendra or Somadeva.

22.2.5. As S. N. Dasgupta wrote: "The model that Somadeva imitated was probably absolutely incoherent. If we had not another version than the *Kathā-sarit-sāgara* it would have been difficult to say whether Somadeva reproduced the plan of his original exactly or not. But at the same time it would not be

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1. S. Rangachar, op. cit., fn. 1 on p. 20; pp. 63-4. Cf. S. N. Dasgupta in *A History of Sanskrit Literature*, University of Calcutta 1947, p. 691.
2. The *textus simplicior* in the *Bombay Sanskrit Series* and the I.O.G.L. Kosegarten's edition.
3. Cf. G. Bühler, op. cit., fn. 2 on p. 18; p. 308.

impossible to judge that the Kaśmīrian *Bṛhat-kathā* was not the *Bṛhat-kathā* of Guṇāḍhya. Kṣemendra's *Bṛhat-kathā-mañjarī* adapts the tale in a new form and as such it is not surprising that some of the stories are missing here. It does not prove that they did not exist in the Kaśmīrian *Bṛhat-kathā* but the probability is that Kṣemendra had neglected them as he also supplemented the original with descriptions of his own. The *Bṛhat-kathā-mañjarī* of Kṣemendra, however, seems to reproduce exactly the composition of the Kaśmīrian *Bṛhat-kathā* with all its defects. When Kṣemendra tries to hide the incoherence of the model, he does it by artifices of form, while Somadeva tries to correct the plan. It is evident that the Kaśmīrian *Bṛhat-kathā* was not a work which had any logical unity in it, but which is merely a collection denuded of any literary unity......In brief, it has been suggested that Kṣemendra was more loyal with regard to the order and Somadeva with regard to the materials"[1].

23. Kṣemendra's *Bṛhat-kathā-mañjarī* [cluster (of blossoms) of lofty stories] has been probably written in A.D. 1037 and Somadeva's *Kathā-sarit-sāgara* (ocean of streams of stories[2]) some thirty years later, viz. between 1063 and 1081[3]. The first is divided into 18 *lambaka*-s and 23 *guccha*-s and contains 7561 verses, the second is divided into 18 *lambaka*-s and 134 *taraṅga*-s and contains 21,388 verses.

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1. S. N. Dasgupta, op. cit., fn. 1 on p. 24; pp. 689-91.
2. I.e. compendium of stories which unites all the stories, as the ocean unites all the rivers.
3. Cf. paragraph 27 below.

24. The *Kathā-sarit-sāgara* of Somadeva[1] is one of the longest collection of stories known to our

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1. *Kathā-sarit-sāgara. Die Märchen Sammlung des Śrī Somadeva Bhaṭṭa, erstes bis fünftes Buch. Sanskrit und Deutsch herausgegeben von H. Brockhus*, Leipzig 1839; Buch VI-VIII *herausgegeben von H. Brockhus*, in *Abhandlungen für die Kunde des Morgenlandes* 2.5, Leipzig, 1862; *Buch IX-XVIII herausgegeben von H. Brockhaus* in *Abhandlungen für die Kunde des Morgenlandes* 4.5, Leipzig 1866; *The Kathā-sarit-sāgara* ed. by Pt. Durgāprasād and Kāśināth Pāṇḍurang Parab, Bombay, Nirṇaya-Sāgara Press, first and second editions, Bombay 1889 and 1903; revised by Vāsudeva Lakṣmaṇa Śāstrī Paṇśīkar, third and fourth editions, Bombay 1915 and 1930; *Gadyātmakaḥ Kathā-sarit-sāgaraḥ* ed. by Jīvānanda Vidyāsāgara, Calcutta, Sarasvatī Press 1833 (prose version); *Kathā-sarit-sāgara, Adaptation by Anandacandra Vedāntavāgīśa,* published by the *School Book Society and Vernacular Literature Society*, Calcutta, 1871 (?); *Kathā-sarit-sāgara* with Hindī translation by Kedar Nātha Śarma, Vol. I (*lambaka*-s 1.6; Bihar Raṣṭrabhāṣā, Parishad, Patna, 1960); II (*lambaka*-s 7-12; Patna, 1961); III (translated by Jata Shankar Jha and Prafulla Chandra Ojha "Mukta", Patna; ed. by Pt. Jagadish Lal Sastri), Delhi 1970.

   Translated into Hindī (see above) and by Ramakrishna Varma, Benaras, 1905; *Somadeva-kṛt Kathāsaritsāgara, saṁkṣipta Hindī rūpantar.* Rūpantarakāra Gopālakṛṣna Kaul. Sampada Viṣṇu Prabhākara Sastasāhitya Prakāsan; into Gujaratī: by S. V. Sharstri and I. S. Desai, Bombay 1909-10; into Maraṭhī: (in paraphrase) by V. Sastri Islampurkar (I-II), Bombay 1890; into Tamil: by V. B, Veṅkatarama Sastri, *Subodha Pārijātam Series* 1, Madras 1905; (in paraphrase) *Kathā-mañjarī*, Madras 1912-3; in prose by Natesa Sastri, Pt. I (*lambaka*-s 1-3), Madras, 1913; by Dr. V. Raghavan, *Śilpaśrī*, Madras 1939-40; *lambaka*-s 6-7, (selections) by V. Raghavan, "Kadaikkaḍal" Book Trust, Madras; into Telugu: by Vedam Veṅkaṭaraya Sastri, 1st edition, volumes I-II, Madras 1891, second edition in six volumes, Madras 1948; by T. Sivasaṅkara

times. It can be considered as a mirror of daily life of the Indian people in an undefinable period of time and

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Sastry and T. Krittivasatirthulu (in 6 volumes), Rajahmundry, 1951; by Mantripregada Bhujanga Rao (in prose); into Malayalam: by Kuttipurattu, Kittunni Nayar; into Kannaḍa by T. Cidamkara Paṇḍita, volume 1 (*lambaka*-s) 1-6, Biruru 1922. The *Kathā-sarit-sāgara* was also translated into European languages in full and in part. And so, it was translated into English by C. H. Tawney (in 2 volumes) in the *Bibliotheca Indica*, work 86, Calcutta 1880-7, reprinted in 1968 in two volumes by Munshi Ram Manoharlal, Delhi 1968 (with a foreword by I. D. Serebryakov); *The Ocean of Story, being C. H. Tawney's translation of Somadeva's Kathā-sarit-sāgara*, ed. by N. M. Penzer in 10 volumes, London 1924-1928; reprinted by Motilal Banarsidas, Delhi, 1968: translated into German: (see above H. Brockhaus); H. Brockhaus, *Die Märchensammlung des Somadevabhaṭṭa aus Kashmir. Aus den Sanskrit ins Deutsche übersetzt* von . . . in *Sammlung Orientalischer Märehen, Erzählungen und Fabeln* 1-2, Leipzig, 1843; (cf. H. H. Wilson, op. cit., fn. 1 on p. 9; *Somadevas Kathā-sarit-sāgara oder Ozean der Märchenströme . . . deutsche Ausgabe in sechs Bänden* von A. Wesselski (only the first volume appeared), Berlin, 1914-5; *Indische Erzählungen ins Deltsche übrtrageh* von H. Schacht (only book 10 of the *Kathā-sarit-sāgara* appeared), Lausanne and Leipzig, 1918; translated into Russian: *Povest' o tsare Udajane* by I. D. Serebrjakov and P. A. Grintser, Moskva 1967; *Neobychajnje pokhozhdetenija tsarevicha Naravakhanadatty* by I. D. Serebrjakov, Moskva 1972; *Dal'nejshje pokhozhdetenija tsarevicha Naravakhanadatty* by I. D. Serebrjakov, Moskva 1976 (rest in print). See also fragments: *Skazanje Vidjadhare Jimūtavahana. Povest Somadevi Bhatti, Perevod s sanskrita: predilo-slovje Kossovicha*, "Moskvitanjin" 1847, chasti 4; p. 17-50; *Tri zheniha. Drevne-indijskaja skazka, Perevod s sanskrita* A. P. Barannikova. "Skazki Narodov Vostoka, "Moskva-Leningrad, 1938; pp. 14-7; *Indijskie skazki, Katga-sarit-sāgara. Perevod s sanglijskogo, Punktion.* Sankt Petersburg, 1854, tom 13 No. 2 *okdel'* "Sovremennoe; pp. 5-15. Selections translated

place, for—in addition to fabulous stories of wonderous maidens and their fearless lovers, of kings and cities, of

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into English: by B. Hale Wortham, *Story of Devasmitā* in *Journal of the Royal Asiatic Society N. S.* 16 (1884); pp. 1-12; B. Hale Wortham, *The Stories of Jīmūtavāhana and Hariśarman* in *Journal of the Royal Asiatic Society, N. S.*, 18 (1886); pp. 157-76 (cf. F. D. K. Bosch, op. cit., fn. 4 on p. 17; B. Hale Wortham, *The Buddhist Legend of Jīmūtavāhana from the Kathā-sarit-sāgara. Dramatized in the Nāgānanda. A Buddhist Drama by Śrī Harṣadeva. Translated from Sanskrit,* London and New York, 1911; G. Birnie, *Denbeelden over Onsterfelijkheid bij de Hindu's door,* Njimegen, Deventer, 1883); L. D. Barnett, *The Golden Town and other Tales from Somadeva's Ocean . . .*, London, 1909; into French: by F. Lacôte, *L'histoire romanesque d' Udayana roi de Vatsa; extrait du Kathā-sarit-sāgara de Samadeva . . .*, Paris, 1924 (*Les Classiques de l'Orient,* IX); into German: by H. Brockhaus, *Gründung der Stadt Pataliputra und Geschichte der Upakośā, Fragmente aus dem Kathā-sarit-sāgara,* Leipzig, 1835; E. Roenau, *Somadeva. Der Prinzen Brautfahrt. Märchen und Geschichten aus dem Kathā-sarit-sāgara,* Wien 1922; J. Hertel, *Bunte Geschichten vom Himalaya. Novellen, Schwänke und Märchen von Somadeva aus Kashmir,* München, 1903 (cf. J. Hertel, *Ein alt-indisches Narrenbuch* in *Berichte über die Verhandlungen d. kön. Sächs. Ges. d. Wiss. zu Leipzig, Phil. Hist. Kl.;* lxiv, pt. 1 (1912); pp. 1-67 and *Zwei indische Narrenbücher, die 32 Bharataka Geschichten und Somadeva's Narreehgeschichten* in *Indische Erzähler* V, Leipzig 1922; into Italian: E. Bartoli, *Devasmitā, novelle indiana. Traduzione di . . .*, Bari, 1908; into Polish: *O cnocie i niecnocie niewieściej* by H. Willman-Grabowska with an introduction by Z. Kempf, Ossolineum, Wroclaw, 1960; into Danish; *Indiske Aeventyr og Molbohistrier after lOde Bog af Somadeva's Aeventyrsamling* in *Indbydelsesskrift til de offendlige Afgabgs-og Aarsprőver i Herlufsholms loerde Skole i Juli* 1878, Naestved, 1878; into Norvegian: *Likspökets Tjugufem Beratteleser,* Götteborg, 1902. Also allegedly translated into Persian (twice) of which one translation is to be lying in the Library of the Delhi University.

statecraft and intrigue, of magic and spells, of treachery, trickery, murder and war, tales of blood-sucking vampires, devils, goblins and ghouls, stories of animals in fact and fable, and stories of beggars, ascetics,

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Fragments of the Sanskrit text are also quoted in O. Böhtlingk's *Sanskrit Chrestomatie* (viz. the story of Vidūṣaka), St. Petersburg, 1845 (pp. 214-242 and 349-354); in C. R. Lanman's, *A Sanskrit Reader* (six stories from the *Kathā-sarit-sāgara*), Boston, 1888 (pp. 45-46 and 131-337). and in A. Gawroński's *Podrecznik Sanskrytu*, Polska Akademia Umiejetności, Kraków 1932; pp. 166-8 (and other chrestomathies).

Also see: H. Brockhaus, *Analyse des sechsten Buches von Somadevas Märchensammlung* in *Verhandlungen d. kön. Sächs. Ges. d. Wiss. zu Leipzig, Phil.–Hist. Kl.* xii, pts. 3-4, 1860; pp. 101-162; Th. Benfey, *Somadevas Märchenschatz in Orient und Occident insbesondere in ihren gegenseitigen Forschungen und Miteeitungen*, I; pp. 371-383, Göttingen, 1862; S. N. Prasad, *Kathā-sarit-sāgara tathā Bhāratīya saṁskṛti (Kathā-sarit-sāgara and Indian Culture), Chaukhamba Orientalia.* Vārāṇasī, 1976; Vacaspati Dvivedi, *Kathāsaritsāgara ek Saṁskṛta adhyāyana, Chaukhamba Orientalia*, Vārāṇasī; cf. also S. N. Prasad, *Studies . . .* op. cit., fn. 6 on p. 13; F. van der Leyen, *Indischen Märchen übertragen von . . . mit einem Anhang: Die verschiedenen Darstellungen und die Geschichte der Märchen*, Halle, 1898.

For text critism see: V. Raghavan, *Corrections and Emendations in the Text of the Kathā-sarit-sāgara* in *Annals of the Oriental Research, University of Madras* 16.1 and in *Bhoja's Śṛṅgāra Prakāśa* (1963); pp. 839 sqq.; H. Kern, *Remarks on Prof. Brockhaus edition of the Kathā-sarit-sāgara, lambaka-s IX-X,XVIII* in *Journal of the Royal Asiatic Society N. S.* (1867); pp. 167-82; O. Böhtlingk, *Zur Kritik und Erklärung verschiedener indischer Werke* in *Mélanges Asiatiqes*, St. Pétersbourg VII; pp. 527-540, 544 and 632.

Cf. also F. Wilford, *Vikramāditya and Śālivāhāna . . .* in *Asiatick Researches* 9 (1807) (in this publication the *Bṛhat-kathā* was first mentioned by a European scholar); pp. 117-241;

drunkards, fools, gamblers, prostitutes and bawds[1]—it depicts every day life of India so that on the basis of the fables included in it, it is possible to reconstruct the religious life of the people (Brahmaṇic and Buddhistic), the court-life, its political[2], economic and social conditions[3], the caste system, morals and ethics, everyday activity of the population in the town and in the field, their occupations, position of women[4], daughters,

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J. S. Speyer, op. cit., 5 on p. 10; pp. 61-178; and fns. 3 on p. 9; 1-4 below; 1-7 on p. 31; 1-2 on p. 32 and 2 on p. 42.

For editions, studies and translations of the *Vetālapañcaviṁśatikā* see L. Sternbach, *The* kāvya *Portions in the Kathā Literature*, Vol. III, Delhi, 1976; pp. 2-10 and N. N. Penzer, op. cit., Vol. VII; pp. 199-270.

1. N. M. Penzer, op. cit., fn. 1 on pp. 26-30; Introduction to *The Ocean of Story*; p. xxxi.

2. Cf. A. Chattopadhyaya, *Martial Life of Brāhamaṇas in Early Mediaeval India as known from the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, Vol. 16.1; pp. 52 sqq.; same, *Note on Vānaprastha and Religious Suicide in the Kathā-sarit-sāgara, idem* Vol. 15.1; pp. 50 sqq. Cf. also fn. 1 on p. 32.

3. Cf. A. Chattopadhyaya, *Some Aspects of Social Life as depicted in the Kathā-sarit-sāgara* in *Journal of Indian History* 44 (1966); pp. 761-776; same, *Reflections of Ancient Society in the Kathā-sarit-sāgara* in *Journal of the Asiatic Society*, Calcutta (1966) VIII.2; pp. 111-4; B. G. Gokhale, *The Merchant in Ancient India* in *Journal of the American Oriental Society*; 97.2; pp. 125-130.

4. Numerous are women stories where women are generally depicted in not a favourable light. Therefore aphorisms critical of women and their character outnumber those praising their virtues. Cf. Chapter XXII. See also: H. Willman-Grabowska, op. cit., fn. 1 on pp. 26-30.

polygamy[1], prostitution[2], gambling[3], drinking wine[4], and other vices, hunting[5], etc., we even find in the fables some information about law[6], female and male dress and ornaments[7], female ascetics, magic,

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1. Cf. A. Chattopadhyaya, *Polygamy in the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, 19.12; pp. 102 sqq.; same, *Position of Widows in Early Mediaeval India in the Light of the Kathā-sarit-sāgara, idem* 24.3-4; pp. 392-402; same, *Life of a Maiden in the Kathā-sarit-sāgara*, in *Bhārati*, Vārāṇasī, 6.1; pp. 157-69; see also fn. 2 below.
2. Cf. A. Chattopadhyaya, *The Courtezans in the Kathā-sarit-sāgara* in *Marathawada University Journal* (Aurangabad) VII (1967); same, *Institution of* devadāsis *according to the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, 16.3; pp. 216 sqq., same, *Institution of* devadāsis *a d the Kathā-sarit-sāgara* in *Madhya Bhārati*, 3.3; pp. 58-65.
3. Cf. A. Chattopadhyaya, *Gambling in the Kathā-sarit-sāgara* in *Indian Antiquary, N. S.* 2.2; pp. 35 sqq.
4. Cf. A. Chattopadhyaya, *An Ancient Practice of Drinking Wine with reference to the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, 18.1-2; pp. 145 sqq; (see also A. Chattopadhyaya, *Ancient Indian Practices of Drinking and Smoking in the Caraka-saṁhitā* in *Journal of Oriental Research*, Baroda, 17.1; pp. 8-21).
5. Cf. A. Chattopadhyaya, *A Note on Ancient Indian Hunting* in *Indo-Asian Culture* (1967); p. 231 sqq.; same, *Some References to Animal Hunting in Ancient Indian Literature* in *Journal of the Asiatic Society*, Calcutta, 8.2 (1966); pp. 101-4.
6. Cf. L. Sternbach, *Contract of Deposit in some Non-juridical Sources in Classical Sanskrit* in *Journal of the American Oriental Society* 72; pp. 145-154 and 73; pp. 16-26.
7. Cf. A. Chattopadhyaya, *Female Dress and Ornaments in the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, 17.3; pp. 308 sqq.; same, *Male Ornaments in the Kathā-sarit-sāgara* in *Journal of the Bihar Research Society*, Patna; 51.1-4;

medicine[1], sports, games, amusement, festivals[2], etc., etc[3].

25. The *Kathā-sarit-sāgara* is also a storehouse of stories found in other works of Sanskrit classical literature and, therefore, of great importance for the history of Sanskrit literature. We find there[4] numerous *Mahābhārata* stories, the collection of the *Pañcatantra* and the *Vetālapañcaviṁśatikā* stories as well as the *Vikramacarita* cycle of legends[5]; these were most probably later additions. Other stories included in the *Kathā-sarit-sāgara*[6] formed the basis for Bāṇa's *Kādambarī*[7], Bhavabhūti's *Mālatimādhava*[8], Bhāsa's *Svapnavasavadatta*[9],

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same, *Note on Male Ornaments in the Kathā-sarit-sāgara* in *Śrī Veṅkateśvara Oriental Journal*, 8.1-2.

1. Cf. A. Chattopadhyaya, *Female Ascetics in the Kathā-sarit-sāgara* in *Prājñā*, Vārāṇasī, 9.2; pp. 222-9; same, *Magic and Medicine in the Kathā-sarit-sāgara* in the *Bulletin of the Department of the History of Medicine*, 3.3.
2. Cf. A. Chattopadhyaya, *Spring Festivals and Festivals in India in the Kathā-sarit-sāgara* in *Journal of the Oriental Institute, Baroda*, 17.3; pp. 137 sqq.
3. Cf. S. N. Prasad, *Studies . . .* (op. cit., fn. 6 on p 13); pp. 131-49; same, *Kathā-sarit-sāgaratathā* (op. cit., fn. 1 on pp. 26-30).
4. Or in the *Bṛhat-kathā*.
5. As the story of *Nala* and *Damayantī*, or king Śibi. Cf. N. M. Penzer, op. cit., fn. 1 on pp. 26-30; Vol. V. pp. 207-286; (cf. also fn. 3 on p. 18).
6. Or the *Bṛhat-kathā*.
7. 59.22 sqq. Cf. L. von Mańkowski in WZKM 15 (1901); p. 213; 16 (1912) p. 147 sqq.
8. *Kathā-sarit-sāgara*, Story 147.17 sqq.
9. III.15-6; Cf. F. Lacôte in *Journal Asiatique* (1919) t.13. p. 11,

Harṣa's *Nāgānanda*[1], Mātsarāja's *Tāpasavatsarājacarita*[2] and, perhaps for Viśākhadatta's *Mudrārākṣasa.*[3] Also the stories of fools (*Mugdhakathā*)[4] taken from Ārya Saṁghasena's fool stories and written about A.D. 492 were incorporated in the *Kathā-sarit-sāgara*[5] (they were already known in India in the second century A.D. and are found in a relief of the *stūpa* of Bharhūt), as well as stories of rogues[6], *viṭa*-s, religious ascetics, etc. They could have been incorporated in the *Kathā-sarit-sāgara* not directly from its archetype, the Kaśmīrian *Bṛhat-kathā*, but some- what later[7].

26.1. The *Kathā-sarit-sāgara* is characterized by fine language "full of witty turnings", poetical descriptions and, what was not yet noticed upto now, by quotations of numerous proverbs and aphorisms, as well as *kāvya* style *subhāṣita*-s composed in beautiful language[8]. Some of these *subhāṣita*-s could be considered as aphorisms, for Somadeva was a master in the use of Sanskrit and

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1. Cf. F. D. K. Bosch, op. cit., fn. 4 on p. 17; p. 90 sqq.
2. Cf. F. Lacôte, op. cit., fn. 9 on p 32 p.508.
3. *Daśarūpaka* 1.129, but that is doubtful. Cf. C. D. Chatterji, *Some Observations on the Bṛhat-kathā and its alleged Relationship with the Mudrārākṣasa* in *Indian Culture*, 1.1.2.
4. 60-63. Cf. J. Hertel, *Ein altindisches Narrenbuch*, Leipzig 1912 (op. cit., fn. 1 on pp. 26-30).
5. They were also translated into Chinese by Guṇavṛddhi and from Chinese into French by F. Chavannes (*Cinq cent contes*). Cf. J. Hertel, op. cit., fn. 1 on pp. 26-30. Cf. A. K. Warder, *Indian Kāvya Literature* 3 paragraphs 1254-5.
6. Jātaka 46.
7. Cf. para 20 *in fine*.
8. Cf. fns. 2 on p. 5 and 1 on p. 36.

ranks amongst the best Sanskrit poets. He gave us in his *Kathā-sarit-sāgara*, among many others, beautiful lyrical descriptions of nature, e.g. of the moon,[1] the sun[2], the seasons[3], of the beauty of women, such as Padmāvatī[4], Kauśāmbī[5], Vāsavadattā[6], Madanamuñcukā[7], Madanasenā[8], Malayavatī[9], Madirāvatī[10], Udayana's queens[11], Daitya maidens[12], maidens from different corners of India[13], girls seen by king Yaśaḥketu[14], conversations of some women of Kauśāmbī[15], good looks of Roladeva[16]; of the beauty of the king and his wives[17]; of the sentiment of love[18], of the description of towns, such as Ujjayinī[19] or Kauśāmbī[20] or different regions of India[21]; as well as sayings on religion[22], on

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1. IX.56; p. II.565; XIII.104; p. II.417.
2. XIII.104; p. II.422.
3. XII.87; p. II.295.
4. I.16; p. I.113.
5. I.18; p. I.125.
6. IV.22: p. I.173.
7. VI.34; p. 1.315.
8. XII.84; p. II.278 and 280.
9. XII.90; p. II.310.
10. XIII.104; p. II.416.
11. IV.21: p. I.165.
12. XVII.118; p. II.547.
13. VIII.47; p. I.451.
14. XII.86; p. II.288-9.
15. VII.18; p. I.125-6.
16. IX.53; p. I.477.
17. III.19; p. I.141.
18. II.9; p. I.53; II.14; p. I.95; III.20; p. I.158; VI.31; p. I.277; XII.103; p. II.399 and 407; XIII.104; p. II.416; XVIII.124; p. II.614.
19. XII.92; p. II.323.
20. III.18; p. 126.
21. III.18; p. I.120.
22. XII.73; p. II.201.

hermits[1], on kings and their good qualities[2] and their merits[3], on servants[4], on *karma*[5], on gamblers[6], on wealth[7], and even on suitors[8] and music[9]. Somadeva also employed beautiful similes[10] which could be considered as *subhāṣita*-s, e.g. he compared the meeting of relations in foreign lands with the fountain of nectar in the desert[11], or Alaṅkāravatī's good conduct and virtues with the skillful style of the poet due to the use of excellent metre and merits[12], etc[13].

26.2. The *subhāṣita*-s were only in a very few cases included in O. Böhtlingk's *Indische Sprüche*[14] and are being included in the newly published *Mahā-subhāṣita-*

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1. III.15; p. I.107.
2. II.11; p. I.68; XII.91; p. II.319.
3. XII.94; p. II.340.
4. IX.53; p. I.524.
5. IX.53; p. I.515.
6. XII.91; p. II.323.
7. IX.54; I.534.
8. XVII.107; p. II.531.
9. XVIII.120; p. II.570.
10. VI.34; p. I.316 or XII.87; p. II.295.
11. V.24; p. I.208.
12. IX.52; p. I.494.
13. See also II.10, II.11, II.13, II.15, III.18; pp. I.65, 70, 71, 85, 105, 124, 129, 141 and many others.
14. *Zweite vermehrte und verbesserte Ausgabe*, I-III., St. Petersburg 1870-3. Nos. 55, 131, 167, 249, (299), 342, 471, 483, 647, 833, 841, 843, 882, (1008), 1033, 1100, 1101, 1151, (1302), (1305-6), (1307), 1427, 1433, 1462, 1465, 1466, 1467-8, 1469, 1486, 2514, etc.

saṁgraha[1] particularly, beginning with Volume III[2], but the short proverbs (*lokokti*-s), which as a rule, do not find place in *subhāṣita-saṁgraha*-s[3] and longer aphorisms (*vacana*-s) which throw an interesting light on the morals and life of the Indians at the beginning of our era remain generally unknown[4]. They were probably collected and included in the *Kathā-sarit-sāgara* by Somadeva himself who also composed them in the majority of cases, for they contain wise sayings illustrative of the moral teachings included in the fables of the *Kathā-sarit-sāgara*.

27. Somadeva (or Soma), the author of the *Kathā-sarit-sāgara*, was a Śaiva Brāhmaṇa, son of Rāma. His work, which is generally considered as a "legacy to

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1. *Mahā-subhāṣita-saṁgraha, being an extensive Collection of Wise Sayings in Sanskrit critically edited with Introduction, English Translation, Critical Notes, etc.* by L. Sternbach (*Vishveshvaranand Indological Series*, 64, 69, 71 — (SMS). It is often very difficult to make a distinction between a *subhāṣita* and an aphorism and, therefore, the number of quotations in the present publication could be considerably increased. See also fn. 2 on p. 5 and 8 on p. 33.

2. SMS. 147, 633, 654, 1243, 1638, 2195, 2229, 3096, 3182, 3416, 4153, 4193, 4198, 4201, 4519, (5202), 5215-6, 5326, 5803-4, 5806, 5807, 5809, 5816, 5818, 5835, 5843, 5855-6, 5857-8, 5860, 5861-2, 5866, 5867-8, 5874, 5875, 5877, 5879, 5880, 5881, 5882, 5883, 5885, 6267, 6638, 6639, 6990, (7164), (7174), (7178), (7439), 7718, 7736, 8025-6, 8036-7, 8038, 8040, 8041, 8042-3, 8044, 8046, 8047, 8049, 8052, 8053, 8059, 8060, 8061, 8067, 8072, 8077, 8088, 8090-2, 8093, 8095, 8104-5, 8210, 8300, 8579, 8856, 8965-6 9128, 9432, 9966, 9987, 10004, 10074, 10330, 10378, 10438-40, etc.

3. Cf. paragraph 5 above.

4. See paragraph 24 above.

posterity of Indian imagination"[1] was written by him for the amusement of Sūryamatī (or Sūryavatī), daughter of Inducandra, the king of Tṛgarta or Kullukāṅgara, (a princess of Jālandhara) and wife of the Kaśmīrī king Ananta at whose court he was poet. Somadeva is not mentioned by Kalhaṇa in his *Rāja-taraṅgiṇī*, though he himself mentions with quite definite sympathy Sūryavatī. According to the latter's work[2], Ananta, the king of Kaśmīr surrendered his throne to his eldest son Kalaśa in A.D. 1063 and returned a few years later. In A.D. 1077 he returned again. Kalaśa attacked his father and Ananta killed himself in despair; hearing this news Sūryamatī committed *satī* by throwing herself on the funeral pyre (in A.D. 1081). Hence, Sūryamatī was queen between A.D. 1063 and 1081 and during this time, according to Somadeva himself, he must have composed his *Kathā-sarit-sāgara*.

28. Kṣemendra abridged a *Bṛhat-kathā* as the *Bṛhat-kathā-mañjarī*[3] in A. D. 1037, probably in

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1. N. M. Penzer, op. cit., fn. 1 on pp. 26-36, Introduction to his *Ocean of Story*, p. xxxi.

2. *Rājataraṅgiṇī* 7.134-232; 244 sqq. Cf. G. Bühler, *Uber das Zeitalter des Kaśmīrischen Dichter Somadeva*, Wien 1885 (not available).

3. *The Bṛhatkathāmañjarī of Kṣemendra*, ed. by Pt. Śivadatta and Kāśīnātha Pāṇḍuraṅga Parab in *Kāvyamālā* Series 69, Bombay 1901; *La Bṛhatkathāmañjarī de Kṣemendra* par Sylvain Lévi in *Journal Asiatique*, 8 s. t. 6 (1885) pp. 397-479, and s. t. 7 (1886), pp. 178-222 (text and translation of the first *lambaka* and the *Vetālapañcaviṁśatikā* section, introduction and first two stories) (also separately as an offprint from the *Journal Asiatique*); L. von Mańkowski, *Der Auszug aus dem Pañcatantra in Kschemendras Bṛhatkathāmañjarī. Einleitung, Text, Uberset-*

the first period of his poetical career, i.e. when he also abridged the *Mahābhārata* and the *Rāmāyaṇa* (as the *Bhārata-mañjari* and the *Rāmāyaṇa-mañjari*[1]). It was discovered by G. Bühler[2] in 1871 only.

29. Kṣemendra's version of the Kaśmīrian recension of a *Bṛhat-kathā* is in the main dull and uninteresting; it was written with little taste and is often obscure owing to Kṣemendra's excessive eagerness for brevity. It does not rise to the level of excellence of its original.

30. As many as 58 verses are attributed to the *Bṛhat-kathā-mañjari* in *subhāṣita-saṁgraha*-s, in particular in the *Sūktiratnahāra* of Sūrya Kaliṅgarāja (*SRHt.*) and the *Subhāṣita-sudhā-nidhi* of Sāyaṇa (*SSSN.*), but only ten of them could be traced to the extant text of the work, viz. 2.89 (in *SRHt.* and in *SSSN.* anonymously);

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zung und Anmerkungen, Otto Harrassowitz, Leipzig, 1892 (quoted in fn. 2 on p. 20), G. Bühler, *On the Vṛhatkathā of Kṣemendra* in *Indian Antiquary* 1 (1872); pp. 302-9; N.S. Sukla, *Posteriority of Rāmāyaṇamañjarī ta Bṛhatkathā-mañjarī of Kṣemendra* in Snmmaries of Papers of the XXVI International Congress of *Orientalists*, pp. 236-7; (cf. also: G. Bühler, *Detailed Report of Tour in Search of Sanskrit MSS. made in Kaśmīr, Rajputana and Central India*, Extra Number, Bombay Branch of the Royal Asiatic Society, 1877; pp. 46-7); A. C. Burnell, *Letter to the Editor* of *The Academy*, dated Tanjore, 21st July 1871 in *The Academy. A Record of Literature, Learning, Science and Art*, vol. II, 1871, No. 32, p. 447; Lacôte, op. cit., fn. 2 on p. 8; pp. III 2 (1873) 57 sqq. Cf. fns. 3 on p. 9; 3 on p. 18; 1 and 2 on p. 39 and 2 on p. 42. A. Weber, *Correspondece and Miscellanea . . .* in *Indian Antiquary* 2 (1873) 57.

1. Cf. L. Sternbach, *Unknown verses attributed to Kṣemendra* in *Ṛtam* IX, paragraphs 7-11.
2. Cf. paragraph 31 and G. Bühler, op. cit., fns. 2 on p. 18 and fn. 3 on pp. 37-38.

2.92 (in *SRHt.* and *SSSN.*) ; 2.95 (in *SRHt.* and in *SSSN.* anonymously) ; 9.1.1 (in the *Sūktimūktāvali* of Bhagadatta Jalhaṇa [*JS*] and the *Subhāṣitahārāvali* of Harikavi [*SH.*]) ; 9.1.515 (in *SRHt.*) ; 9.1.530 (in *SRHt.*) ; 9.1.531 (in *SRHt.*) ; 9.2.126-7 (in *JS.*) ; and 11.1 in *JS.* and in the *Śārṅgadharapaddhati*) (the latter verse appears also in Kokkoka's *Ratirahasya* 1.1). The rest of the verses attributed in anthologies to the *Bṛhat-kathā-mañjari* were, probably, in the majority of cases, not verses culled from this work (or another work of Kṣemendra) but were verses wrongly attributed to the *Bṛhat-kathā-mañjarī* ; some of these verses could be traced in the *Mahābhārata*, the *Mānava-dharmaśāstra*, the *Pañcatantra*, the *Hitopadeśa*, so called Cāṇakya's texts, Bhartṛhari's aphorisms, Bhāravi's *Kirātārjunīya* and in Harṣa's works[1].

31. After the publication by H. Brockhaus (1839-1866) and translation by C. H. Tawney (1880-1884) of the *Kathā-sarit-sāgara* and the discovery in 1871 of Kṣemendra's *Bṛhat-kathā-mañjari*[2], Haraprasad Śāstri discovered in Nepāl a new work, viz. Budhasvāmin's *Bṛhat-kathā-śloka-saṁgraha*[3] which Sylvain Lévi

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1. Cf. L. Sternbach, op. cit., fn. 1 on p. 38; paragraph 28.7.1-28.7.6 and Annex IV G. Nos. 355-411 where the texts of the verses with identifications and critical notes are cited.
2. Pt. Har Prasad Śāstri, *On a new Find of old Nepalese Manuscripts* in *Bengal Branch of the Royal Asiatic Society* (1863) N. S., Vol. 62.1, No. 3; pp. 245-55.
3. Budhasvāmin. *Bṛhat-kathā-śloka-saṅgraha, texte sanskrit accompagné d'une traduction française* par Félis Lacôte, Paris 1908 (I-IX), 1920 (X-XVII), 1924 (XVIII-XX), 1929 (XXI-XXVIII) (last 8 chapters were translated by L. Renou); F. Lacôte, *Une version nouvelle de la Bṛhatkathā de Guṇāḍhya* in *Journal Asiatique*, Deuxième Série, t. 7; pp. 19-56; F. Lacôte,

brought to France in 1898[1]. The importance of this work, which is incomplete (it ends abruptly with the twenty-eighth *sarga*[2]), was not realized till F. Lacôte edited it and translated it into French and published his results.[3] This work, which is divided into *sarga*-s[4] and *labha*-s, contains 4539 verses; it is, as its title implies, an abbreviated abstract of the "lofty stories". It was composed in the eighth-ninth or ninth-tenth century[5]. Whether its author followed closely a *Bṛhat-kathā*, or wrote a new collection of stories is a question hotly disputed. In any case the *Bṛhat-kathā-śloka-saṁgraha* differs often quite considerably from the works mentioned above.

32. Budhasvāmin omitted the mention of Guṇāḍhya all together and did not say that his work is based on

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op. cit, fn. 2 on p. 8, J. S. Speyer, *Het Zoogenaande Groote Verhaall* (*De Bṛhatkathā*) *en de Tijd Zijner Samen-Stelling* in *Verslagen en Mededelingen der Koninklijke Akademie van Wetenschappen. Afdeeling Letterkunde. Vierde Reeks, Negende Deel, Eerste Stuk*; pp. 116-146, Amsterdam 1907 and J.S. Speyer, op. cit., fn. 5 on pp.10-11; S.Lévi, *Ptolémée, le Niddesa et la Bṛhatkathā, Études asiatiques publiées à l'occasion du 25e anniversaire de l'Ecole Française d'Extrème Orient par ses membres et ses collaborateurs* 2; Paris 1925; pp. 1-55 (cf. pp. 431-2); E. P. Maten, *Budhasvāmin's Bṛhatkathāślokasaṁgraha* in *Orientalia Rheno-Traiectina* XVIII, E. J. Brill, Leiden 1973; *Buddhasvāmin, Bṛhatkathāślokasaṁgraha. A Study* by V. S. Agrawala, *Indian Civilisation Series*, No. 4, Vārāṇasī 1974. C. M. Mayrhofer, *Buddhasvāmin's Bṛhatkathāśloka*. Continued in *Indo-Iranian Journal*, 17(1975); pp. 57-75. Cf. also fns. 3 on p. 9, 1 below and 2 on p. 42.

1. *Comptes rendus de l' Academie' des Inscriptions et Belles-Lettres, séance du 27 Janvier* 1899.
2. Only eight *labhā*-s and twenty-eight *sarga*-s are preserved.
3. Cf. F. Lacôte, op. cit., fn. 2 on p. 8 and in *Journal Asiatique*, op. cit., fn. 3 on p. 39; cf. also J. Hertel, *Das südliche Pañcatantra*, pp. xiii, xxxvi sqq.
4. Probably 84 in number; cf. fn. 2 above.
5. Cf. F. Lacôte, op. cit., fn, 2 on p. 8; p. 198.

the *Bṛhat-kathā*. Despite that, it has been proved that the *Bṛhat-kathā-śloka-saṁgraha* belongs to the Nepālese recension of the *Bṛhat-kathā* and differs widely from the Kaśmīrian recension, not only in the arrangement of the subject matter, but also in its contents, so that many parts of the work seem to be a completely different work from the *Kathā-sarit-sāgara* and the *Bṛhat-kathā-mañjarī*. In reality, Budhasvāmin had become an independent poet who made the work of Guṇāḍhya or another *Bṛhat-kathā* the basis of his poem. It is not unlikely that the original *Bṛhat-kathā-śloka-saṁgraha* was written in Nepālī Paiśāci[1].

33. Budhasvāmin, even more than Somadeva, is a poet of first rank : his stories are full of humour and are written in an easy and flowing style. He painted with mastery the real life of the people of his time, their joys and sorrows and their customs and, at the same time told once more the story of Naravāhanadatta and his marriages with 26 wives[2]. As A. B. Keith wrote : he restrained his desire "for mannered description of which he doubtless felt competent by the necessity of getting on with the tale, and displayed his virtuousity, partly by his large vocabulary with its not rare Sanskritizations of Prākṛt terms which are doubtless sometimes derived from him by the lexicographers, and partly by the revival of obsolsecent forms such as aorists. As a rule, he is simple, clear, fluent without verbosity, and if he seems on the whole rather devoid of ornament the magnitude of his undertaking may be deemed excuse

1. Cf. M. Winternitz, op. cit., fn. 2 on p. 15; p. 317; V. Raghavan, op. cit., fn. 5 on pp. 10-11; p. 848.
2. Cf. E. P. Maten, op. cit., fn, 3 on p. 39-40; pp. 6-65; F. Lacôte, op. cit., fn. 2 on p. 8; pp. 146-95.

enough for a very venial fault"[1]. Since it is known that the *Bṛhat-kathā-śloka-saṁgraha* is, probably the most faithful version of the lost *Bṛhat-kathā*[2], its keeping with the original *Bṛhat-kathā* serves often to explain the obscurities of the Kaśmīrian *Bṛhat-kathā* "and to motive adequately in coherent episodes"[3].

34. Lately a new source, which also belongs to the same tradition of the *Bṛhat-kathā* story[4], came to light[5]. It is the Jaina recension of the *Bṛhat-kathā*[6], the ***Vasudevahiṇḍi*** (or the travellogue of Vasudeva[7]), a work

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1. A. B. Keith, op. cit., fn. 8 on p. 15; p. 274-5.
2. D. Nelson, *Bṛhatkathā Studies* in *Journal of Asian Studies* 37.4, pp. 663-76.
3. A. B. Keith, op. cit., fn. 8 on p. 15; p. 274. In the *Bṛhat-kathā-śloka-saṁgraha* the stories are often better told than in other texts belonging to the *Bṛhat-kathā* tradition, e.g. the Agaḍadatta's Story (cf. ZDMG. 67.631 sqq.)
4. See below paragraph 36.
5. L. Alsdorf, *Eine neue Version der verlorenen Bṛhatkathā des Guṇāḍhya* in *Atti del XIX Congresso Internazionale degli Orientalisti*, Roma 1935; pp. 344-9; L. Alsdorf, *The Reconstruction of Bṛhatkathā in Proceedings of the International Sanskrit Conference*, Delhi 1972, Vol. IV; pp. 31-33; Jagdishchandra Jain, *The Importance of the Vasudevahiṇḍi* in WZKSA (1975); L. Alsdorf, *Zwei neue Belege zur indischen Herkunft von 1001 Nacht* in ZDMG. (1935); pp. 273-314; Jagdishchandra Jain, *Some important Episodes in the Vasudevahiṇḍi and the Reconstruction of the Bṛhatkathā* in *Sambodhi* 3.4 (1975); Jagdishchandra Jain, *Is the Vasudevahiṇḍi a Jain Version of the Bṛhatkathā?* in *Journal of the Oriental Institute*, Baroda, 23.1-2; 59-63 (also presented to the 29th International Congress of Orientalists, Paris 1973; Vol. IV; pp. 325-30).
6. Cf. fns. 5 above and 7 below.
7. Saṅghadāsagaṇi Vācata, *Vasudevahiṇḍi-prathamakhaṇḍam*, *Ātmānanda-Jaina-Granthamālā*, Nos. 80-81 ed. by Muni Caturvijaya

of Jaina tradition[1] written in Old Jaina Mahārāṣṭrī[2]. It is preserved in two versions, viz. one composed by Saṅghadāsa-gaṇi and the second, the *Majjhima-khaṇḍa* (*Madhyama-khaṇḍa*)[3], composed by Dharmadāsa-gaṇi.

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and Muni Punyavijaya, Śrī Jain Atmanand Sabha, Bhavnagar 1930-1 (Gujaratī translation, Bhavnagar V. S. 2003; also B. J. Sandesara; abridged Norvegian translation *En Bunt Indiske Eventyr* by S.Konov, Oslo 1946); Jagdishchandra Jain, *The Vasudevahiṇḍi,An authentic Jain Version of Bṛhatkathā* (with a study) in L.D. Series(Ahmedabad)59; Jagdishchandra Jain, *Prākrit Jain Kathāsāhitya* (*The Development of Prakrit Jain Narrative Literature;*; in Hindī) L. D. Institute of Indology, Ahmedabad, 1970; B. J. Sandesara, *Cultural Data in the Vasudeva Hiṇḍi* in *Journal of the Oriental Institute, Baroda* 10.1; p. 6 sqq. (also presented to the 25th International Congress of Orientalists, Moscow, 1960; not published in the *Proceedings of the Conference*); Jagdishchandra Jain, *Stories of Trading Merchants in the Vasudevahiṇḍi* in the *Annals of the Bhandarkar Oriental Research Institute*, 55 (1974), pp. 73-81; Jagdishchandra Jain, *The Missing* lambha-s *in the Vasudeva-hiṇḍi and the Story of Pabhavātī* in *Indo-Iranian Journal* 17 (1975), pp. 41-6; H. C. Bhayani, *On the Prākrit Sources of certain Indian popular Tale Types and Tale Motifs* in *Journal of the Gaṅgānātha Jhā Kendrīya Sanskrit Vidyapīṭha* 29; pp. 136-8; Jagdishchandra Jain and M. Walter, *The Gift of Love and other Indian Tales of Women*, Delhi, 1976; L. Alsdorf, *Der Veda in der Vasudevahiṇḍi* in *Festschrift F. Weller, Asiatica*; pp. 1-11; L. Alsdorf, *A New Version of the Agaḍadatta Story* in *New Indian Antiquary* 1.5 (1938); pp. 319-33; cf. also C. M. Mayrhofer, op. cit., fn. 3 on p. 39-40 and fns. 3 on p. 5, 5 on p. 42 and fns. 2-3 below; 1-3 on p. 43 and 1 on p. 44.

1. Cf. V. S. Agrawal, *Introducton* to the Bihar Raṣṭrabhāṣā Pariṣad edit ion of the *Kathāsaritsāgara*.
2. L. Alsdorf, *The Vasudevahiṇḍi, a Specimen of Archaic Jaina Mahārāṣṭrī* in the *Bulletin of Oriental and African Studies* 8 (1936-7), pp. 319-33.
3. The *Vasudevahiṇḍi* (*Majjhima-khaṇḍa*) is now being edited by Dr. H.C. Bhayani and Dr. R. M. Shah and is due to

The former contains 6 *prakaraṇa*-s, 29 *lambaka*-s and some 11,000 *śloka*-s, but part of it is also written in prose; the latter was composed some two centuries later than the first and contains 71 *lambaka*-s and some 17,000 *śloka*-s; it is longer than the Saṅghadāsa-gaṇi version, for the author of that version has omitted some stories from his collection for fear of unnecessary increase of the volume and Dharmadāsa-gaṇi had inter-vowed missing stories of the *Vasudevahiṇḍi* into his *Majjhima-khaṇḍa*.

35. The *Vasudevahiṇḍi* differs from the other recensions mentioned before radically, since it does not contain the cycle of stories about king Udayana, though, as all the other recensions or versions[1], tells us about the prince Naravāhanadatta (called Vasudeva) the father of Vasudeva Kṛṣṇa of the Andhakavṛṣṇa lineage,[2] the emperor of the possessors of magical techniques, the Vidyādhara-s[3].

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appear in the L. D. Institute of Indology, Ahmedabad. Cf. Jagdishchandra Jain, *The Missing* . . . op. cit., fn. 1 on p. 42; p. 41.

1. In the *Vasudevahiṇḍi* the political conquest of Vasudeva is omitted and the Vasudeva story is part of a larger universal story of the 63 *śalākapuruṣa*-s (=*mahāpuruṣa*-s) of Jainism. Cf. L. Alsdorf, *Ein Abschnitt aus der Apabhraṁśa—Welthistorie "Mahāpurāṇa Tisaṭṭhimahāpurisaguṇālaṅkāra" von Puṣpadanta. Als Beitrag zur Kenntniss des Apabhraṁśa und der Universalgeschichte der Jainas, Hamburg, 1936. (Alt-und Neuindische Studien No. 5, Seminar für Kultur und Geschichte Indiens an der Hansischen Universität.)*, p. 95.

2. For the synopsis of the story, see D. Nelson, op. cit., fn. 2 on p. 42; p. 673 and Jagdishchandra Jain, *An old Version of the Jain Rāmāyaṇa* in *Sambodhi* 4 (1975-6); p. 3.4.

3. Jagdishchandra Jain, *Vidyādhara-s in the Vasudevahiṇḍi* in

36. The *Vasudevahiṇḍi* is by far the oldest of all versions of the *Bṛhat-kathā*. It cannot be later than the sixth century of our era and is probably, as L. Alsdorf tried to prove it on linguistical grounds, much older, viz. at least, from the earliest centuries of our era[1]. *Eo ipso* the ur-*Bṛhat-kathā*, if it ever existed, had to be composed even earlier, perhaps some centuries before our era. Such an early prototype of the *Bṛhat-kathā* is very useful, as L. Alsdorf has proved[2], for the reconstruction of unclear and missing parts of the

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Journal of the Oriental Institute, Baroda (1974) 24.120-7; A. Alsdorf, *Zur Geschichte der Jaina-Kosmogonie und Mythologie* in ZDMG. 92 (1938); pp. 485 sqq.; Lacôte, op. cit., fn. 2 on p. 8; pp. 22, 202-3.

Vidyādharas are often quoted in Sanskrit Literature (and particularly *kathā* literature), e. g. in the *Kathākośa* and the *Prabandhacintāmaṇi*. Cf. in particular J. A. B. van Buitenen, *The Indian Hero as a Vidyādhara* in M. Singer's *Traditional India; Structure and Change*, Philadelphia, 1959; pp. 99-105; J. Przyluski, *Vidyārāja* in BEFEO 23 (1923) 23; pp. 301-18; H. Lüders, *Die Vidyādharas in der Buddhistischen Literatur und Kunst* in ZDMG (1939) 93; pp. 89-104; N. Banerjee, *Vidyādhara* in JISOA (1935-6) 4.52-6 and in *Development of Hindu Iconography*, Calcutta 1956[2]; pp. 281 sqq.; O. v. Hinüber, *Das Schwert des Vidyādhara* in WZKSA (1978) 22; pp. 45-8; (v. *Story of Prince*, Amaracandra in the *Kathākośa*) and fns. 1 on pp. 26-30, 3 on p. 39-40 and 5 on p. 42.

1. A reference is made to the Vasudevahiṇḍi in Viśeṣaṇavatī of A. D. 610. Cf. H. G. Jacobi, *Sthavirāvalicarita or Pariśiṣṭaparvan, being an Appendix of the Triṣaṣṭipuruṣacarita*, 2nd ed. Calcutta, *Bibl. Indica*, No. 96; p. vii, placed the work in the second century and L. Alsdorf, *Vasudevahiṇḍi; A Specimen . . .*, op. cit., fn. 2 on p. 43; p. 320, much earlier (possibly first century B. C. and perhaps even third century B. C.)
2. Cf. fn. 5 on p. 42. The *Vasudevahiṇḍi* agrees very often with the *Bṛhat-kathā-śloka-saṃgraha* in particular (and to a some

different recensions of the Kaśmīrian and Nepālese *Bṛhat-kathā* and works based on them, the more so as many stories included in the *Vasudevahiṇḍi*, probably in an uspoiled text, appear also in the *Kathā-sarit-sāgara*, the *Bṛhat-kathā-mañjarī* or the *Bṛhat-kathā-śloka-saṁgraha*.

37. As the last recension of the *Bṛhat-kathā* the Jaina Tamil recension named *Peruṅkatai* can be counted. The *Peruṅkatai* of Koṅkuvēḷir,[1], the chieftain of Koṅku, native of Maṅkai (Vijayamaṅgalam near Erode) is a Jaina recension of the *Bṛhat-kathā*; it contains some 16,000 lines in *akaval* metre, following the *antāti* arrangement. It tells the story of king Utayaṇaṉ (Udayana). This recension cannot be earlier than A.D. 750, for the *Peruṅkatai* quotes from the Tirukkuṟaḷ and Nālaṭiyār[2] and is quoted by Nakkīsar in his commentary on *Ākapporul*[3]. Probably it was composed between A.D. 800-900[4]. It was first mentioned by

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degree with the previously mentioned recensions and versions belonging to the *Bṛhat-kathā* tradition), so that it is sometimes possible to correct corrupt passages of these works with the help of the *Vasudevahiṇḍi* (and vice versa) and to know what are the missing parts of the *Bṛhat-kathā-śloka-saṅgraha*.

1. *Koṅkuvēḷir iyaṟṟiya Peruṅkatai*, ed. by Cāminātiyar, 2nd ed. Cennai (Madras), Kecari Accukūṭam 1931.
2. 783 in V. .148-9; 969 in I.3.5.234-5 (Tirukkural); 370 in I.35.156-8; 384 in II.7.74-8 (Nālaṭiyār).
3. Cf. S. V. Pillai, *History of Tamil Language and Literature*, Madras 1956; p. 138, fn. 1.
4. S. K. Aiyangar, *Bṛhatkathā* in *Journal of the Royal Asiatic Society* (1906); placed it in the third century or earlier. See also fn. 1 on p. 47.

Paṇḍit Svāmīnātha Iyer[1]; its manuscript which he discovered, is in a very poor state of conservation. The part which can be read contains five sections (in 58[2] +20+17+9+9 subsections[3]). Its real length is unknown, for the manuscript is incomplete. Originally it contained, probably, some 150 sections. It had influenced considerably the Tamil *kāvya*-s[4].

38. The *Peruṅkataii*, differs from other stories of the *Bṛhat-kathā* tradition by considering Naravāhanadatta's life as not its main action.

39. The author of the *Peruṅkatai* is considered on one side as first rank poet among Tamil writers[5], but on the other the *Peruṅkatai*, though mentioned along with the Kuṟaḷ and the *Kambarāmāyaṇa*, is regarded as if "a molehill alongside of mountains" and such a judgment "a crime in the field of criticism"[6].

40. Generally, the *Peruṅkatai* could be considered as a work of not real depth, not real force and greatness, but as a narrative poem which ranks relatively high in the Tāmil literature, the author of which shows more than ordinary skill[7].

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1. S. K. Aiyangr, op. cit, fn 4 on p. 46; pp. 689-92.
2. Of which 32 are lost.
3. Cf. F. Lacôte, op. cit., fn. 2 on p. 8; pp. 198-9.
4. S. K. Aiyangar, op. cit, fn. 4 on p. 46.
5. S. V. Pillai, *History of Tamil Language and Literature*, Madras, 1956; p. 138.
6. C. and H. Jesudasan, *A History of Tamil Literature*, Calcutta 1961, p. 18.
7. K. V. Zvelebil in *A History*, op. cit., fn. 2 on p. 14; pp. 135-6; K. V. Zvelebil in *Handbuch . . .*, op. cit., fn. 2 on p. 14; pp. 171-2; 176.

41. An abbreviated version of the *Peruṅkatai* is the *Utayaṇaṉcaritam* (or *Utayaṇaṉcaritai* or *Utayaṇaṉ-katai*). This is also a Jaina version of the *Bṛhat-kathā* in 6 chapters and 368 verses[1]; it dates probably from the fourteenth or sixteenth century[2].

42. It is also likely that another Tamil work, viz. the *Cintāmaṇi* of Vācutēvaṉar, mentioned in the commentary of the *Yāpparuṅkalam* had the *Bṛhat-kathā* as its ultimate model[3].

43. The *Bṛhat-kathā* was also adapted or abridged in Persian (also called Kutha and Purāṇa[4]. Also the Sanskrit *Kathāprakāśa* of Miśra Jagannātha contains some stories from the *Kathā-sārit-sāgara*[5], but is also not a separate version of the *Bṛhat-kathā,* but a collection of stories culled from the *Kathā-sarit-sāgara,* the *Mahābhārata,* the *Harivaṁśa,* the *Mārkaṇḍeya-purāṇa,* other *Purāṇa*-s, etc. The *Kathāprakāśa* dates probably from the seventeenth century.

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1. Published by U.V. Svaminātha Aiyar. Cf. T.P. Meenakshisundaram, A *History of Tāmil Literature*, Annamalainagar, 1965; p. 101; about interpolations in the text see also Mu. Aruṇācalam, *Tamil Ilakkiya varalām*, 1969; pp. 272-6.
2. Cf. K. V. Zvelebil, A *History . . .*, op. cit., fn. 2 on p. 14; p. 140.
3. Cf. K. V. Zvelebil, A *Handbook . . .*, op. cit., fn. 2 on p. 14; p. 172.
4. It contains 34 stories dedicated mostly to king Somaśarman, but is not a Persian version of *Bṛhatkathā* or of the *Kathā-sarit-sāgara*; v. S. F. Oldenburg, *Materjaly dl'a isledovaniya indijskovo skazozhochnovo sbornika Bṛhatkathā* in *Zapiski Vost. Imp. Russ. Archaeolo*-va, SPba (1888), t. 3.1; pp. 41-50.
5. To which S. F. Ol'denburg, op. cit., fn. 4 above referred to.

44. Although all the five recensions or versions of the *Bṛhat-kathā* mentioned above are quite different in form and often vary as far as their contents is concerned[1] they had, most probably, a common archetype. This archetype or ur-text could have been Guṇāḍhya's *Bṛhat-kathā*, but could have also been another collection of fables still unknown to us. Though unknown today, it may be discovered in the future, how unlikely it seems to be, and then a more intelligent analysis of the different versions and recensions dealt with in this Introduction could be written. But upto then, we must base our analysis on the material available. Whether this ur-text, if ever discovered, will also contain proverbs and aphorisms, so abundant in the *Kathā-sarit-sāgara*, is not certain and is even doubtful, for their inclusion and the inclusion of the *subhāṣita*-s in the *Kathā-sarit-sāgara* is probably due to the genious and poetical skill of one poet—Somadeva, the Kaśmīrian of the eleventh century of our era.

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1. Cf. D. Nelson, op. cit., fn. 2 on p. 42; p. 674 sqq.

1. RELIGION;[1] THE CREATOR;[2] GODS;[3] HEAVEN AND DIVINE BEINGS.[4]

1. Religion is not confined to one form; a transcendent religion is a different thing from religion that embraces the whole world. People say that Brāhmaṇism too consists in avoiding passion and other sins, in truth, and compassion to creatures, not in quarelling causelessly with one's relations... That school which extends security to all creatures on account of the fault of an individual ought not to be blamed generally. Nobody questions the propriety of confessing benefits and...beneficence consists simply in giving security to creatures.

VI. 27 (Story of the Ancestors and Parents of Udayana; continuation; p. I. 238).

2. A man who with intent concentration averts his attention from all outward operations, has intuition of truth, and after that intuition he is not engaged again in the meshes of works.

VI. 27 (Story of the Ancestors and Parents of Udayana; continuation; p. I. 238).

3. Where the gods are not worshipped, and the Brāhmaṇas, in due form, and where men eat contrary to the holy law, there also evil spirits, goblins and other malevolent beings[5] have power. Where there is a man who abstains from flesh, or a virtuous woman they do not go.

I. 7 (Story of Guṇāḍhya, continuation; p. I. 43.

4. Gods and hermits remain in the houses of good people for the sake of deluding them.

III. 16 (Story of Kuntī; introduction; p. I. 110).

5. The Creator is never tired of producing marvels, since even after creating Tilottamā[6], he has produced a far superior beauty.[7]

XVIII. 120 (Adventures of Anaṅgadeva; p. II. 569).

1. VIṢṆU

6. Viṣṇu does not neglect the sufferings of those who are devoted to him.

III. 17 (Story of Urvaśī; p. I. 116).

2. ŚIVA

7. The will of Śiva effects everything[8].

II. 9 (Story of the Ancestors and Parents of Udayana; p. I. 54).

3. GAṆEŚA

8. Even the gods are not successful without honouring Gaṇeśa.

III. 20 (Story of Phalabhūti; p. I. 157).

4. HEAVENLY AND DIVINE BEINGS

9. All the actions of heavenly beings have some important end in view.

XIV. 106 (Introduction; p. II. 43).

10. Heavenly beings, on account of certain causes, descend from heaven to the earth, by the appointment of Fate, and, because they are free from sin, they are not born in the usual way.

VI. 34 (Story of Yakṣa Virūpākṣa; p. I. 307).

11. Divine beings become incarnate for some reason, and are born in this world of men, and possessing their native virtue and courage, attain success which it is hard to win.

V. 24 (Story of Asohadatta and Vijayadatta; p. I. 219).

12. Divine beings who visit man for some cause or other, are generally impatient of having their secrets revealed.

VI. 28 (Story of Sulocana and Suṣeṇa; p. I. 250).

13. Divine beings fall by virtue of a curse, and owing

to the consequences of their own wickedness, are incarnate in this world of men, and after reaping the fruit appropriate to their bad conduct they again go to their own home on account of previous acquired merit.

IX. 52 (Story of Anaṅgaratī in a former birth; p. I. 514).

FOOTNOTES

1. See also No. 136.
2. See also Nos. 5, 28, 163, 202, 271, 390, 504, 549, 727.
3. See also Nos. 16, 64, 73, 198, 375, 417, 418, 419, 452, 453, 709, 723.
4. See also Nos. 15, 32.
5. Rākṣasas, Yakṣas and Piśācas.
6. An *apsarā* originally a Brāhmaṇa girl, considered to be born as an *apsarā* for the purpose of bringing about the mutual destruction of the demons Sunda and Upasunda.
7. The daughter of the King of Siṁhala. XVIII.120 (Adventures of Anaṅgadeva; p. II.569).
8. Literally what cannot the will of Śiva effect?

II REINCARNATION[1] (FORMER BIRTHS)

14. A man who does not die of his own free will, and is born in another womb, does not remember anything, as his memory is destroyed by old age and other afflictions, but whoever of his own free will enters another body, penetrating by the employment of magic the internal organ and the senses without his mind and intellect being impaired, and passes, as it were, from one house to another, that prince...has supernatural knowledge and remembers all.

VIII 8.46 (Story of Sūryaprabha; continuation; p. I. 417).

15. Heavenly nymphs, (who have been cast down by some curse), live as wives of righteous men, as a reward for their good deeds, such as acts of devotion and charity.

III. 17 (Story of Somaprabhā; p. I. 122).

...DUE TO THE ACTS AND DEEDS DONE IN A PREVIOUS STATE OF EXISTENCE (*karma*)[2]

16. This whole created world with the gods and

demons will always reap various fruits, corresponding exactly to their own stock of deeds, good and bad, performed in this or in a former birth.

VI. 27 (Story of King Vikramasiṁha and the two Brāhmaṇas; p. I. 246).

17. The people of this world are like a blind man, being led to the place of recompense by their own actions, going before them and their courage is merely an instrument.

IV. 21 (Story of Piṅgalika; p. I. 127).

18. One cannot avoid the effect of acts done in a previous state of existence.[3]

XII. 101 (Story of Sundarasena and Mandāravatī; p. II.381).

19. Whatever seed of work any man has sown in a former life, of that he, without doubt, eats the fruit; for even Fate cannot alter what has been done in a previous state of existence.

XII.86[4] (Vetāla story 12; p. II.286 and II.288).

20. Even a small germ of merit, watered with the water of holy aspiration, bears to men, in general, as a seed to cultivators, but the same corrupted by the water of impure aspiration bears fruit in the form of misfortune.

VI.27 (Story of King Dharmadatta and his Wife Nāgaśrī; p. I.241).

21. Whatever seed a man sows, of that he reaps the fruits[5]; therefore, every man's evil actions always bear fruit in himself.

III.17 (Story of Somaprabhā; p. I. 123).

22. Everything depends upon the power of actions in a former life.

VII.40 (Story of King Vilāśila and the Physician Taruṇacandra; Introduction; p. I. 371).

23. In this world all the good and bad fortune that befalls all men at all times is earned by actions in a former life.

(*idem*; p. 375).

24. No one gives anything to anyone without the help of actions in a former life. From his birth a man eats the fruit of the tree of his former actions.

(*idem*; p. 375).

25. Wonderful, indeed, are the results of our deeds in a previous state of existence!

VII.139 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I.363).

26. No one is able to alter the actions of a man in his previous births.[6]

XII.72 (Story of the holy Bear; p. II.180).

27. Such is the root of the tree of virtue; according to the purity or impurity of a man's heart is, without doubt, the fruit which he receives.

VI.21 (Story of Two Ascetics; p. I. 242).

28. Owing to the various influence of actions in a previous birth, various is this infinite host of sentient beings produced by the Creator in this versatile world.

XVII.114 (Story of King Brahmadatta and The Swans; p. II.507).

29. Beings, bound by various works, good and evil, are ever revolving in the state of mundane existence in these three worlds, to receive fruits blessed and miserable.

VI.27 (Story of the Apsarā Surabhidattā; p. I.239).

30 Actions, good and bad, have a wonderful power, producing the perception of joy and sorrow.

VI.27 (Story of King Dharmadatta and his Wife Nāgaśrī; Introduction; p. I. 239).

31. Joy springs from good deeds, and pain from evil deeds; these are their only sources.

XII.96 (Vetāla story 22; p. II. 349).

32. Evil actions are the chief cause of even heavenly

beings, born in a very lofty station, falling from their high estate; as a hurricane is the cause of falling of blossoms.

III.17 (Story of Somaprabhā; p. I.122).

33. Hatred and affection are commonly produced in living beingin this world owing to their continually recalling the impression of a past state of existence.

IV.23 (Story of Siṁhaparākrama; Introduction; I.187).

34. A trifling act of righteousness[7] duly performed will bring much fruit.

VI.27 (Story of King Dharmadatta and his wife Nāgaśrī; p. I.241).

35. The tree of good deeds produces to the righteous inconceivably glorious fruit.

VI.27 (Story of King Dharmadatta and his wife Nāgaśrī; p. I.240).

36. Patient men escape from the world of births.

XII.72 (Story of the patient Hermit Śubhanaya; p. II.184).

FOOTNOTES

1. See also Chapter III and Nos. 11, 13, 36, 48, 51, 52, 53, 54, 391, 566, 653.
2. See also Nos. 13, 44, 48, 49, 54, 67, 100, 107, 112, 113, 288, 393, 399, 426, 432, 482, 493, 511, 529, 542, 543, 653, 666.
3. Lit.: Can we avoid . . . ?
4. Also in Vallabhadeva's *Subhāṣitāvalī* No. 3103.
5. Cf. *Mahābhārata* 12. 287. 44, Old Javenese *Sārasamuccaya* 27; Epistle of Paul the Apostle to the Galatians 6.7. L. Sternbach, *JAOS*. 91.3 p. 442. In *KSS*. the second sentence precedes the first one.
6. Literally: Who is able to alter . . . ?
7. *dharma*.

III ACTS (ACTIONS)[1]; DEEDS; CONDUCT[2]

37. An action, useful in itself, if done contrary to the rule, has bad effects. Therefore, a wise man should do nothing contrary to the rule.

X.64 (Story of the Fool that was his own Doctor; p.II.91).

38. One who does anything contrary to the prescibed method, obtains a result which is the opposite of that desired.

X.65(Story of the Brāhmaṇa and the Mongoose; p.II.91).

39. Accomplishment of auspicious undertakings is always attended with difficulties.

III.19 (Story of Ancestors and Parents of Udayana; continuation; p.I.145).

40. Nobody acts contrary to the purpose he has undertaken.[3]

XII. (Vetāla story 6; p. II.316).

41. A deed done with an unrighteous mind is sure to

bring calamity: therefore one should do it with a righteous mind.

X.60 (Story of Dharmbuddhi and Duṣṭabuddhi: p.II.41).

42. A resolute man, who wishes to take leave of sorrow, should practise right doing; for right doing is the true remedy for it, not regrets, not emaciation of the body.

XII.101 (Story of Sundarasena and Mandāravatī; p.II.376).

43 Everyone should be on guard against unrighteous conduct on one's own part or on that of another.[4]

XVI. 113 (Story of Tārāvaloka: p.II.507).

44. The deeds of those who have sinned in a former life seem to propagate themselves with a brood of evils!

VI.29 (Story of Kīrtisenā; p.I.262).

45. A fire burns even without being fanned, but much more when a strong current of air is brought to bear on it.[5]

III.17 (Story of Somaprabhā; p.I. 121).

46. Actions which are really distinguished by great courage produce fruit, since prosperity follows on courage.

VI. 27 (Story of Two Ascetics: p.I.242).

47. A situation, in which there is no head, and everyone has to shift for himself by his own wits as chance directs, is better than one of disunion under many heads, in which all affairs go to rack and ruin.

III.18 (Story of Vidūṣaka; p.I.133).

48. A creature receives the form of that which it was contemplating at the moment of death.



49. A person attains similarity to that which he thinks of.

XII. 69 (Introduction to; and story of Lāvaṇyamañjarī; p.II.145).

50. Men are generally inclined to do that which is forbidden.

V. 26 (Story of Śaktivega king; conclusion; p. I.223).

FOOTNOTES

1. See also Chapter II and Nos. 9, 100, 288, 428, 493, 541, 543, 555, 707.
2. See also Nos. 14, 423.
3. Literally : who, that is not foolish, would act contrary to . . . ?
4. Literally: Be on your guard against unrighteous conduct either on your own part or . . . .
5. *Scilicet* : there are actions which can produce the desired effect without aid, but they will produce this effect more readily when assisted by an artifice.

IV. DESTINY[1] AND FATE[2] (PROVIDENCE)

1. ...DEPEND ON ACTIONS DONE IN PREVIOUS BIRTHS

(see *karma*)

51. Creatures are completely dependtent upon connections in previous births; therefore, who can avoid a destiny that is fated to him; and who can prevent such destiny's befalling anybody?



52. A connection in a former birth usually produces affection in embodied beings.

XVI. 112 (Story of the Merchant's Daughter who fell in Love with a Thief; p. 11.495 & 493).

53. Destiny fixed for any creature in this world, by works in former birth, falls as it were before his feet, and he attains it with ease, though apparently unattainable.

X. 65 (Story of Hiraṇyākṣa and Mṛgāṅkalekhā; p. 11.115).

54. Good objects are brought about by Fate for

those whose actions in a former life have been good.

VI. 30 (Story of the Brāhmaṇa Hariśarman ; p. I. 273).

55. Providence gives to everyone in accordance with his or her character.

X. 61 (Story of the Two Brothers Yajñasoma and Kīrtisoma ; p.II.63)

2. ....AND ON ONE'S RESOLUTION

56. Destiny produces fruit for every man according to his resolution. So a man should be resolute ; good fortune does not select for favour a man wanting in resolution.

X. 66 (Story of the Man, who, thanks to Durgā, had always one Ox ; p. II.120).

3. ...ARE ORDAINED IN ADVANCE AND NO ONE CAN RESIST THEIR DECISION

57. What is ordained to be a man's lot, must be.

VIII. 49 (Story of Ādityaśarman, the Father of Guṇaśarman ; p.1.468).

58. Whatever lot is written for a man by Fate[3] in the inscription on his forehead, infallibly befalls him, however improbable.

XI1.86 (Vetāla story 12; p. II. 292).

59. No one can overstep the lot prescribed by destiny.[4]

VII. 40 (Story of Virūpaśarman; p.I.371).

60. A man is helplessly borne to experience precisely the lot which Fate has appointed for him, in that place and in that manner which Fate has decreed; of this there can be no doubt!

XII.86 (Vetāla Story 12; p. II. 288).

61. No one can avoid a destiny that is fated to him.

XVI. 112 (Story of the Merchant's Daughter who fell in Love with a Thief; p. II.495).

62. No one can resist the awful goddess Destiny, that ever places her foot upon the heads of all man.[5]

V. 26 (Story of Śaktivega King; conclusion; p. I.221).

63. It is impossible to bar the course of Fate, whose dispensations are mysterious.

111.18 (Story of Vidūṣaka; p. 1 132).

64. No one can escape from the shadow of his own head, or the course of destiny.[6]

IX. 57 (Story of Anaṅgaratī in a former Birth; p. I. 505).

4. ....MAY BE PROPITIOUS OR ADVERSE

65. Fate, when propitious, brings about unexpected results.

XIII.104 (Story of the Second Brāhmaṇa; subsequent Adventures; p.II.422).

66. Fate, if propitious, brings about, as if in sport, a thing that cannot be accomplished....

VI. 30 (Story of the Brāhmaṇa Hariśarman; p. I.273).

67. A task which is very difficult in itself, succeeds in this world, if the gods[7] are propitious.

XII.69 (Story of Lāvaṇyamañjarī; p. II.146).

68. When Fate is turned against a man, every thing in this world turns also.

XII.87 (Vetāla Story 13; p. 296).

69. When men are cursed by Destiny, even the wealth they obtain departs.

X.57 (Introductions p. II.2).

70. If Fate is not propitious, an accomplishment, though painfully acquired, not only does not bring prosperity, but actually brings destruction.

XII.96 (Vetāla Story 22; p. 350).

71. It is no new thing for hostile Fate to conquer courage. This is its nature, but it is conquered by firm endurance. Fate cannot do anything

against a firm unshaken man; not any more than the wind against a mountain[8].

XII.74 (Story of Bhīmabhaṭṭa; p.II.219).

72. It is indubitable that, in the case of the unfortunate, even great hardships endured bring no reward; for Destiny is opposed to them.

XII.73 (Story of Bhūnandana; p. II.200).

73. When Fate is adverse even a revelation by a goddess in a dream is of no use.[9]

XII.103 (Story of Mṛgāṅkadatta's and Śaśāṅkavatī; continuation; p, II.398).

74. If destiny is adverse, it is not even possible to die.

XII.96 (Vetāla story 22; p. II. 349).

75. Men of firm resolution, though separated by adverse destiny are reunited with their dear ones, despising even terrible sufferings, and taking no account of their interminable duration.

XVIII.123 (Story of Keśaṭa and Kandarpa; p.II.611).

5. ...THEIR WORKINGS ARE MYSTERIOUS AND INCALCULABLE.

76. No one is able, even by doing the utmost..., to overcome the incalculable freaks of marvellously working Destiny.

VII.36 (Story of King Ratnādhipati; p.I.332).

77. Destiny performs everything; no man can do anything in this world at any place or time.

XII.96 (Vetāla Story 22; p. II. 348).

78. Honour by all means the mysterious working of Destiny!

XII.101 (Story of Sundarasena and Mandāravatī; p. II. 382).

79. The way of Fate, that sports with living beings, is strange; as she has given misfortune, she may in the same way give prosperity.

XII.101 (Story of Sundarasena and Mandāravatī; p. II.384).

80. Even Fate itself cannot comprehend the principle that makes men fall into happiness or misery.

XIV. ¡108 (Story of Nāgasvāmin and the Witches; p. II.451).

81. Fate seems to take a pleasure in perpetually creating new marvels.

XIV. 106 (Story of a Child that died of a broken Heart).

82. Fate watches to ensure the objects of auspicious persons, as good servants of their masters, when the latter are not on the look-out.

VI.30 (Story of Tejasvatī; p. I. 271).

83. Nobody knows the way of Destiny.[10]

XVIII. 123 (Story of Keśaṭa and Kandarpa : p. II.611).

84. It is impossible to discern the mysterious way of of Destiny.[11]

XII. 101 (Story of Sundarasena and Mandāravatī; p. 11.376).

85. No one knows the way of the mighty good Fate.[12]

X11.86 (Vetāla story 12; p. II. 287).

86. No one can calculate the caprices of Fate or the waves of the sea.

V. 26 (Story of Śaktivega King; conclusion; p. I. 220-1).

87. Destiny never considers whether a union is possible or impossible.

XVI. 112 (Story of the young fisherman who married a princess); p. II. 491).

88. Fate is all powerful!

XIV. 106 (Introduction; p. II. 433).

89. Nothing is impossible to Destiny.

XII. 101 (Story of Sundarasena and Mandāravatī; p. II. 373)

90. Destiny... bestows good fortune.[13]

XVIII. 123 (Story of Keśaṭa and Kandarpa; p. II. 605).

91. Fate protects one who is destined to be prosperous.

III. 20 (Story of Phalabhūti; p. I. 153).

92. Fate will bestow prosperity.

XIII. 104 (Story of the Second Brāhmaṇa; p. II. 415).

93. Destiny will educe prosperity.

VI. 32 (Story of the Brāhmaṇa's son Viṣṇudatta; p. I. 284).

94. Even Destiny takes the part of men of distinguished valour.

III. (Story of Vidūṣaka; p. I. 140)

FOOTNOTES

1. See also Chapter III and Nos. 140, 160.
2. See also Chapter III and VI, No. 10, 19, 239, 581.
3. The Disposer (Creator).
4. Literally: Who can overstep . . . ?
5. Literally: Who can resist . . . ?
6. Literally: Who can escape . . . ?
7. Fate.
8. Literally: What can Fate do against a firm unshaken man, any more than . . . ?
9. Literally : What is the use of sure revelation by a goddess in a dream, when Fate is adverse ?
10. Literally : Who knows the way of Destiny ?
11. Literally : Who can discern . . . ?
12. Literally : Who knows the way . . . in that you suddenly fixed your mind on pilgrimage to holy waters and other sacred places ?
13. Literally: Destiny will bestow on us good fortune (This is not a proverb).

V PROSPERITY; PROSPEROUS MAN[1]

95. The goddess of prosperity. . . is ever treacherous as gambling, fickle as a wave, intoxicating as a wine; but she remains as persistently constant to a king, who is self-contained, well-advised, free from vice, and knows differences of character, as if she were tied with a rope.

X. 62 (Story of the Snake and the Frogs; p. II.75).

96. Prosperity, if it be not used to benefit others, it is like lightening which for a moment pains the eye, and flickering disappears somewhere or other.

IV. 22 (Story of Jīmūtavāhana; p. I. 174).

97. This body of ours is like a bubble in the water, for the sake of what do we desire prosperity, which flickers like a candle exposed to the wind.

IV. 22 (Story of Jīmūtavāhana; p. I. 175).

98. The prosperity of kings is very unstable, being like a prostitute[2] to be enjoyed by force, but the prosperity of merchants is like a woman of good

family; it is steady and does not fly to another man.

IV. 21 (Story of Devadatta; p. I. 168).

99. Prosperity, a desert mirage, does not turn the head of the wise man.

I.4 (The Story of Vararuci; p. I.23).

100. Prosperity dwells for men even in questionable deeds, if they are the outcome of great courage.

VI. 27 (Story of King Vikrama-siṁha and the Two Brāhmaṇas; p. I. 246).

101. The man who is not distracted in calamity obtains prosperity.

XII. 100 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; p. II.363–4).

102. Wise men do not desire to attain prosperity by the slaughter of others.

IV.22 (Story of Jīmūtavāhana; p. I. 175).

FOOTNOTES

1. See also Chapter XIII and Nos. 46, 70, 79, 91, 92, 93, 132, 175, 196, 281, 337, 348, 438, 479, 495, 537, 629, 639, 654, 704.
2. *Veśyā*.

VI FORTUNE; FORTUNATE MAN[1]; MISFORTUNE; UNFORTUNATE MAN[2]; CALAMITY[3]; DISTRESS[4]; AUSPICIOUS[5]; INAUSPICIOUS

103. (Fortune,) the fickle goddess, if she places her feet at the same time upon two exalted persons, cannot keep her footing long; she will certainly abandon one of the two.

X. 60 (Story of the Lion and the Hare; p. II. 34).

104. No one can ever count on retaining Fortune or a fickle woman, though he carries them off and guards them carefully, for both are insincere in their affection and secretly hostile to their possessor.

XII. 96 (Vetāla story 22; p. II. 349).

105. Good fortune comes spontaneously and unexpected to those of noble soul, who do not swerve from virtue and conquer anger.

X. 65 (Story of the Ungrateful Wife; II. p. 103).

106. Good fortune certainly befalls those of good disposition.

X. 65 (The Woman's Story; p. II. 108).

107. A course of fortunate events always of its own accord follows the footsteps of those, whose exploits arouse the admiration of the three worlds.

IV. 22 (Story of Jīmūtavāhana; p. I. 186).

108. (Good) fortune ever replenishes the full man, as all the streams replenish the sea, but she never even comes within the range of the poor.[6]

IX.53 (Story of King Lakṣadatta; p. I. 576)

109. Misfortune never considers whether its victim is tender or not.[7]

XII. 101 (Story of Sundarasena and Mandāravatī: p. II. 374).

110. Successes come of their own accord to heroes who remain resolute in misfortune.

XIV. 107 (Story of Rāma; p. II. 442).

111. Those who endure with resolute hearts terrible mifortunes hard to struggle through, attain the objects they most desire; but those others whose energies are paralysed by loss of courage, fail.

XII. 101 (Story of Sundarsena and Mandāravatī; p. I. 386).



112. An evil omen presenting itself to people engaged in any undertaking, if not counteracted be delay and other methods, produces misfortune.

VI. 32 (Story of Brāhmaṇa's son Viṣṇudatta ; p. I. 285).

113. Any business which is undertaken....without first counteracting the evil omen, will end in calamity.

VI. 32 (Story of the Brāhmaṇa's son Viṣṇudatta ; Introdcution ; p. I. 283).

114. Often procrastination serves to avert an inauspicious measure.

VI. 31 (Story of Uṣā and Aniruddha : p. I. 279).

FOOTNOTES

1. See also Chapter IV and Nos. 23, 56, 160, 197, 203, 252, 260, 364, 382, 435, 479, 547, 573, 627, 635, 644, 659, 677.
2. See also Nos. 20, 72, 79, 123, 166, 183, 239, 244, 454, 506, 577, 596, 683.
3. See also Nos. 41, 101, 113, 175, 262, 267, 320,330, 331, 407, 414, 439, 464, 472, 489, 490, 491, 539, 541, 544, 569, 574, 586, 605, 627.
4. See also No. 381.
5. See also No. 82.
6. *Āryā* verse.
7. Literally: Do misfortunes ever consider whether . . . ?

VII DHARMA[1]/ADHARMA[2]. RIGHTEOUSNESS[1]/UNRIGHTEOUSNESS[2]. RIGHTEOUS MAN[1]

115. Righteousness cannot be undone.

I. 5 (Story of Śivavarman ; I.28).

116. It is better to live for one moment, bound by the bonds of righteousness, than to live unrighteously for hunderds of scores of *kalpa*-s.

VIII. 49 (Story of King Mahāsena and his virtuous Minister Guṇaśarman ; I. 562).

117. Wise men should not allow... a little thing to damp their arduor in the keeping of the law of righteousness.[3]

XII. 72 (Story of King Vinītamati ; p. II. 176).

118. The righteous does not sink.

IX. 56 (Story of the King Tribhuvana ; p. I. 559).

119. The fruit of the poison-tree of unrighteousness[4] never ripens sweet.[5]

XII. 90 (Vetāla story 16; p. II. 316).

FOOTNOTES

1. See also Nos. 15, 34, 35, 41, 134, 190, 417, 422, 625, 626, 638, 677, 715.
2. See also Nos. 41, 43, 116, 119, 596.
3. *Dharma.*
4. *Adharma.*
5. Literally: Does the fruit . . . ever ripen sweet?

VIII CONTEMPLATION[1]

120. Even untruth, in the case of those mighty in contemplation, becomes true.

X11. 72 (Story of the persevering Brāhmaṇa; p. 11. 186).

FOOTNOTES

1. See also Nos. 48, 49.

IX MOKṢA (LIBERATION)

121. Egotism is in truth an obstacle in the road to knowledge hard to overcome and without knowledge liberation cannot be attained even by hundreds of vows. But the perishable joys of *svarga* cannot attract the hearts of those who long for liberation.

1. 5 (Story of Śivavarman; p. 1. 31).

X INJURY[1]; HUNTING

122. Treacherous injury done to another cannot be beneficial.[2]

IX. 57. (Story of Nala and Damayantī; p. 1. 566-7).

123. A sensible man will never injure one who treats him well, (for) who ever does, will find that it turns out unfortunately for himself.

III. 20 (Story of Phalabhūti; introduction; p. 1. 152).

124. Hunting can never produce[3] benign results, since the genious of hunting is like a female Rākṣasa,[4] roaring horribly, intent on raw flesh, defiled with dust, with upstanding hair and lances for teeth.

IV. 21 (Story of the Ancestors and parents of Udayana; p. I. 167).

FOOTNOTES

1. See also No. 524, 580.
2. Literally: To whom is a treacherous injury done to another likely to be beneficial?
3. Literally : How can hunting produce . . . ?
4. Evil spirit.

XI CHARITY[1]; DONATIONS[2]; SUPPLIANT; PETITIONER; GENEROUS MAN[3]

125. Charity here averts misery in the next life, so bestow wealth in charity.

X. 61 (Story of the Miserly King p. II. 57).

126. Those who are devoted to charity attain success.

Induprabha; p. II. 182).

127. Charity to one's neighbour is the only thing that is permanent in this cycle of change; it produces holiness and fame that bear witness for hundreds of *yuga*-s[4].

XII.90 (Vetāla story 16; p. II. 308).

128. Generous men do not withhold anything from the benefactor when pleased with him.[5]

III. 18 (Story of Vidūṣaka; p. I. 132).

129. It is better that a little be given in time, than much when it is too late.

IX. 53 (Story of King Lakṣadatta, Introduction; p. I. 515).

130. Noble men do not turn their backs on a suppliant, but bestow on him even their lives.

VIII. 46 (Story on the Generous Dānava Namuci; p. I. 446).

131. Every petitioner is despised[6]

X. 60 (Story of the Louse and the Flea; p. II. 35).

FOOTNOTES

1. See also Nos. 15, 159, 725.
2. See also Nos. 137, 149, 151, 393.
3. See also No. 641.
4. Cosmic age.
5. Literally : What do generous men withhold when pleased with their benefactors ?
   In the story of Vidūṣaka the King gave him his own daughter in marriage.
6. Literally : What petitioner is not despised?

XII GRATITUDE; GRATEFULNESS;[1] UNGRATEFULNESS[2]

132. The ungrateful does not prosper[3].

I. 3 (Story of King Brahmadatta; p. I. 13).

133. Ungrateful, though long successful, are sure to fail at last.

IX. 56 (Story of the King Tribhuvana; p. I. 559).

FOOTNOTES

1. See also Nos. 592, 663.
2. See also Nos. 144, 598.
3. Literally : How can the ungrateful prosper ?

XIII WEALTH; RICHES; POSSESSIONS[1]; LUXURIES; GAIN (ADVANTAGE)[2]

134. A man should endeavour to obtain wealth by lawful methods, but a King especially, since wealth is the root of the tree of empire.

III. 19 (Story of Devadāsa; p. I. 147).

135. Wealth is youth of creatures and the want of it produces old age; owing to the want of it, spirit, might, beauty, and enterprise fail.

X. 61 (Story of the Greedy Jackal; II. 51).

136. Wealth gives us religion and love; wealth gives us consideration and renown.

X. 57 (Story of the Merchant's Son and the Prostitute; II. 5).

137. They say that the bestowal of wealth in this world is great asceticism; a man who gives wealth is said to give life; for life depends on wealth.

VI. 28 (Story of Kaliṅgadatta; continuation; p. I. 247).

138. Riches pass away like an autumn cloud.

XII. 96 (Vetāla story 22; p. II. 349).

139. Wealth, like an unreasonable cloud, suddenly comes and goes.

VI. 33 (Story of King Prasenajit; p. I. 298).

140. If Destiny sometimes takes away wealth, does she not sometimes afterwards give it? She sports in a strange way with the rising and depressing of men.

IX. 54 (Story of the Merchant Samudraśūra; Introduction p. I. 529).

141. The wealth, which through over-covetousness men desire to gain by cheating their neighbours, or by robbing them, does not remain.

XIII. 104 (The Second Brāhmaṇa's Story; p. II. 417).

142. Wealth obtained by oppression of subjects; friendship obtained by deceit; and lady-love gained by violence, will not remain long.

X. 60 (Story of the Three Fish p. II. 39).

143. The poison trees of wealth, which are rooted in wickedness and bring forth an abundant crop of wickedness, are soon broken by the weight of their own fruit.

XIII. 104 (The Second Brāhmaṇa's Story; p. II. 417).

144. Ungrateful men blinded by desire of gain cannot see a benefit.[3]

III. 18 (Story of Vidūṣaka; I. p. 140).

145. Those that have lost their wealth die daily, not so those that have lost their breath.[4]

XII. 101 (Story of Sundarasena and Mandāravatī; p. II. 383).

146. Men, whose minds are blinded with wealth, fling away much to gain little.

X. 61 (Story of the Man who recovered half of a *paṇa* from a Servant; p. II. 60).

147. A wise man does not have care for riches.

V. 24. (Story of Śiva and Mādhava; p. I. 199).

148. All that is gained by wealth in this world, is the toil of acquiring it and other arrogances, and in the next world, suffering in hell, a suffering that shall continue so long as the moon and stars endure.

XIII. 104 (Second Brāhmaṇa's Story; p. II. 417).

149. What is the use of giving to the rich or the comfortable? What does the cold moon profit a shivering men or what is the use of a cloud when winter has arrived.

X. 66 (Story of the Wife of King Siṁhākṣa and the Wives of their principal courtiers; p. II. 177).

150. A frog is not capable of relishing the fibres of a bed of red lotuses.[5]

VI. 30 (Story of Tapasvatī; p. I. 271).

FOOTNOTES

1. See also Chapter V and Nos. 69, 125, 157, 181, 192, 197, 280, 336, 348, 349, 350, 351, 352, 353, 355, 356, 361, 400, 401, 436, 442, 449, 465, 500, 516, 517, 518, 519, 543, 588, 597, 661, 725.
2. See also Nos. 520, 694, 696.
3. A proverb.
4. *Scilicet* : it is better to love wealth than life.
5. *Scilicet* : a man not accustomed to luxuries is not capable of using them.

XIV POVERTY (POOR MAN[1]); MISERY; MISERABLE MAN[2]

151. It is better to be produced in the world as an old barren tree or a stone than as a poor man altogether abandoned to the vice of giving away money.

VII. 35 (Story of Ratnaprabhā; p. I. 321).

152. Poverty makes one steal.

X. 57 (Introduction II. 2),

153. For a proud man, death is preferable to exhibiting poverty before one's relations.

III. 19 (Story of Devadāsa; p. I. 146).

154. No one is able to endure the sight of the misery of youthful offsprings.

IV. 21 (Story of Piṅgalikā; p, I. 171).

155. Mighty is hunger! Whom will it not bring down?

XII. 87 (Vetāla Story, 13; p. II. 295).

156. A man deprived of wealth loses even his own body,[3] how then can he hope to retain the affection of a woman?

III. 19 (Story of Devadāsa; p. I. 146).

FOOTNOTES

1. See also Nos. 108, 125, 340, 341, 352, 465, 640.
2. See also sorrow and Nos. 80, 125, 154, 230, 312, 374, 389, 608.
3. *Sciliset* : life.

XV MISER[1]

157. Wealth is dearer to the miser than life itself.
VI. 33 (Story of King Prasenajit p. I. 298).

FOOTNOTES

1. See also : Avarice; Avaricious man; Covetousness.

XVI THE WORLD[1]

158. This world is wavering as a wave of the sea, transient as a flash of lightening, and its beauty is short-lived like that of a religious festival.

X. 66 (Story of the Wife of King Simhākṣa and the Wives of his principal Courtiers; p. II. 117).

159. In this unreal world the only real thing is mercy to the wretched and charity to the poor; it is only the virtuous person that can be said truly to live.

X. 66 (Story of the Wife of King Simhākṣa and the Wives of his principal Courtiers; p. II. 117).

160. In this sea of mundane existence, all that we behold is unsubstantial, fleeting as the twinkling of the wave. Especially are twilight, the dawn and Fortune short lived, disappearing as soon as revealed....

XII. 90 (Vetāla Story 16; p. II. 308).

161. In this transient world nothing is permanent.[2]

XVI. 111 (Story of the devoted Couple Śūrasena and Suṣeṇā; p. II. 482).

162. ....the world is full of marvels, full of frauds; who can fathom it, or the sea at any time?

XIV. 108 (Mahābhūti's Account of his Adventures; p. II. 454).

163. This world of living beings was appointed by the Creator, and full of grief hard to ward off, and even with hundreds of efforts it is impossible for anyone to do anything here, which the Creator does not wish him to do.

VII. 41 (Story of King Cirāyus and his Minister Nāgārjuna; p. I. 378-9).

164. This world is unreal, and it is this body, and such delights as union with the beloved are the baseless fabric of a dream; only the good of others in this revolving world is pronounced to be real.

VI. 28 (Story of the seven Princesses; p. I. 247).

165. In this unreal cycle of mundane existence all objects are at the end insipid.

XVI. 111 (Story of the devoted Couple Śūrasena and Suṣeṇā; p. II. 483).

166. This world is... fraught with woe, but owing to delusion there arises in creatures the fancy that happiness is to be found in it, and they take pleasure in house, and food and drink, and so become attached to it.



167. Providence has appointed that different kinds of food, drink, and dwellings should be agreeable to different creatures, according to the classes to which they respectively belong.

XVII. 114 (Story of King Brahmadatta and the Swans; p. II. 507).

1. MEETING OF HUMAN BEINGS IN THE WORLD[3]

168. The most unexpected meetings do take place for men in this world.

XVIII. 120 (Introduction; p. II. 563).

169. Appointed union of human beings certainly takes place in this world, though vast spaces intervene.

X. 59 (Episode of Manorathaprabhā and Raśmimat; p. II. 26).

2. UNION[4]/REUNION[5]

170. Human beings experience many unions and separations.

II. 10 (Story of the Ancestors and Parents of Udayana; continuation; p. I. 56).

171. Reunions do take place, even of the long-separated.

IX. 56 (Story of the King Tribhuvana; p. I. 559).

172. Resolute men, after enduring separation, obtain reunion with those they love.

XVII. 114 (Introduction; p. II. 506).

173. The reunion even of the dead has been seen in this world, much more of the living.

XII. 72 (The Adventures of Guṇākara; p. II. 171).

174. In this world even those who are reduced to ashes meet again, much more men who are alive and can go where they will.

XII. 73 (Story of the Robber who won over Yama's Secretary; p. II. 191).

3. SEPARATION[6]

175. Men of firm resolution cross the calamitous sea of separation and obtain prosperity.

II. 10 (Story of Śrīdatta and Mṛgāṅkavatī; p. I. 66).

176. Even a discerning prince is afflicted by pain of being separated from a beloved woman.

III. 15 (Story of the hypocritical Ascetic; p. I. 104).

177. Separation from one's beloved during the (spring) season is hard to bear. Even animals find separation from their mates in the spring a severe affliction.



178. All creatures find separation hard to bear at this (spring) time.

XVI. 111 (Introduction; p. II. 480).

179. In the spring season, the fire of separation, fanned by the wind from the Malaya mountain, is intolerable to all creatures.

XVI. 111 (Story of the devoted Couple, Śūrasena and Suṣeṇā; p. II. 481).

180. If you cannot endure separation, you must cheerfully abandon anger. If you can in your heart endure separation, then you must increase wrath. Perceiving this clearly, remain pledged to one or the other; if you take your stand on both, you fall between two stools.[7]

IX. 55 (Story of King Kanakavarṣa and Madanasundarī; p. I. 543).

FOOTNOTES

1. See also Chapter XVII and Nos. 11, 148, 168, 403, 548.
2. Literally : In this transient world what is there that has permanence ?
3. See also Chapter XVI.2.
4. See also Nos. 87, 164, 168, 169, 170, 380, 730.
5. See also Chapter III and Nos. 47, 75, 168.
6. See also Nos. 75, 170, 171, 172, 192, 305, 458, 730.
7. A *prākṛta* song.

XVII LIFE[1] (BODY; EGOISM, EGOTICISM; HUMAN EXISTANCE)/ DEATH[2]. SELF-PROTECTION

181. Life and riches are perishable.

X.61 (Story of the Miserly King; p. II.57).

182. As long as life is preserved, everything can be obtained.

VII.43 (Story of Princess Karpūrikā in her Birth as a Swan; p. I.397).

183. What is the use of life or courage, unless employed to succour the unfortunate.

VI.27 (Story of King Vikramasiṁha and the two Brāhmaṇas; p. I.244).

184. Abandon despondency and preserve your body[3] by resolute endurance; so long as the body is preserved, what object of human endeavour cannot be attained?

XII.101 (Story of Sundarasena and Mandāravatī; p. II.376).

185. Affection for one's (own) body[4] is a deeply rooted feeling.

XII.97 (Vetāla story 23; p. II. 353).

186. Great folly do even great ones commit for the sake of the body[5] only.

IV.22 (Story of Jīmūtavāhana; p. I.183).

187. A wise man shows anger for the sake of this perishable body.[6]

VI.28 (Story of the Ascetic who conquered Anger; p. I.249).

188. The wise have no selfish affection for their own bodies,[7] much less for such worthless things as son, wife and servants.

VI.28 (Story of the Ascetic who conquered Anger; p. I.249).

189. Even animals understand self-protection, much more wise men.

VI.33 (Story of Devasena and Unmādinī; p. I.295).

190 No greater *dharma* exists than the saving of life.

III.20 (Story of Sundaraka; p. I.160).

191. A common stone is not to be saved by the sacrifice of a gem.[8]

XII.90 (Vetāla Story 16; p. II. 314).

192. Life does not bring enjoyment; it involves separations from relations, friends and servants, very hard to bear, and the pain arising from loss of wealth, age, disease, and the other ills of humanity.[9]

XVIII.120 (The Story of Vikramāditya; p. II.565).

  

193. Death is one from whom it is impossible to guard people.

XII.72 (Story of the Robber who won over Yama's Secretary; p. II.187).

194. Men of lofty soul do not love pleasures of heaven, even when attained.

VIII.46 (Story of Sūryaprabha; continuation; p. I.417).

195. Death is better than dishonour.

I.4 (Story of Upakośā; p. I.17).

FOOTNOTES

1. See also Chapter I and Nos. 97, 116, 121, 137, 145, 156, 157, 159, 209, 249, 351, 394, 399, 401, 425, 464, 465, 478, 486, 518, 562, 631, 641, 686, 725, 730.
2. See also Chapters II and VII and Nos. 14, 74, 153, 201, 202, 263, 302, 332, 394, 423, 425, 436, 450, 675, 680, 730.
3. *Scilicet*: life.
4. *Scilicet*: life.
5. *Scilicet*: life.
6. *Scilicet*: life.
7. *Scilicet*: life.
8. *Scilicet*: The life of a low person should not be saved at the cost of a high person. Literally: Who ought to save a common stone by the sacrifice of a gem?
9. Literally: What enjoyments are there in the life of a man, which involves . . . ?

XVIII ENJOYMENT[1]; JOY; MIRTH; SATISFACTION;[2] HAPPINESS; HAPPY MAN[3]/MISERY; MISERABLE MAN[4]

196. Enjoyment is.. the fruit of prosperity.

IX.54 (Story of the Merchant Samudraśūra; p. I.532).

197. A smaller fortune, accompanied with enjoyment, is to be preferred to a great fortune, which, though great, when devoid of enjoyment, is useless.

IX.54 (Story of Yaśovarman and Two Fortunes; p. I. 535).

198. Terrible in the world is thirst for enjoyment, carried away by which even gods do not shrink from unbecoming and infamous conduct.

VIII.46 (Story of the Generous Dānava Namuci; p. I.445).

199. Everyone will joy at pain ending in happiness.[5]

IV.22 (Story of Jīmūtavāhana; p. I.185).

FOOTNOTES

1. See also Nos. 192, 238, 436, 638.
2. See also Nos. 30, 31, 121, 371, 412, 437, 732.
3. See also Nos. 80, 116, 230, 313, 373, 439, 499.
4. See also Chapter XIX and Nos. 80, 125, 154, 312, 374, 389, 608.
5. Literally: Who would not joy at pain . . . ?

XIX GRIEF;[1] SORROW[2]

200. No one is born free from sorrow in this world.[3]

XII.73 (Story of Vicitrakatha's Adventures after his separation from the Prince; p. II.192).

201. The fire of grief, produced by the loss of dear relations, scorches everyone.[4]

I.5 (The Story of Śivavarman; p. I.29).

202. The grief which is produced by the loss of dear relatives is hard to bear! (Why did not the Creator make men exempt from old age and death?)

VII.71 (Story of King Cirāyus and his Minister Nāgārjuna; Introduction; p. I. 376).

203. Fortunate is this man, who is...at rest, having got rid of his burden of grief.

XII.96 (Vetāla Story 22; p. II. 349).

FOOTNOTES

1. See also Nos. 163, 371, 499, 582.
2. See also Chapter XVIII and Nos. 30, 42, 329, 437, 512.
3. Literally: Who is born free from . . . ?
4. Literally: Whom will not the fire of grief . . . scorch ?

XX ILL-STARRED MAN

204. A wishing tree in the case of ill-starred men, often becomes a *palāśa*-tree.[1]

IX.53 (Story of King Lakṣadatta; p. I.516)

FOOTNOTES

1. *Scilicet*: cruel, unmerciful.

XXI LOVE[1]

205. Love is more charming than one's native home.

VI.28 (Story of Sulocanā and Suṣena; p. I.250).

206. Love beguiles everyone.[2]

VII.37 (Story of Somasvāmin; p. I.340).

207. Weighty is the command of Love.

XII.71 (Story of Kamalākara and Hansāvalī; p. II.166).

208. One falls in love with a woman, who is allowed to go about without restraint.[3]

VII.743 (Story of Arthalobha and his beautiful Wife; p. I.394).

209. Love which fails of attaining its object brings disappointment that puts an end to life, and unlawful love, though pleasing in the month, is simply the forerunner of the life of hell.

XIII.104 (Second 'Brāhmaṇa's Story; p. II·417),

210. A man possesses firmness and morality, only so long as he does not come within the range of the arrows of love.

IX.51 (Story of the Handsome King Pṛthvīrūpa; p. I.493).

211. Ordinary men, even being kindly disposed towards the three worlds, resist with firm resolution the disturbance of love and other passions.

X.60 (Story of Parents and Ancestors of Udayana; p. II.27).

212. People, whose minds are blinded by love, cannot bring themselves to deliberate calmly.

III.17 (Story of Vihitasena; p. I.118).

213. Strange is the course of Love, that is terrible in its consequences.

XII.95 (Vetāla Story 20; p. II. 345).

214. In those abandoned to the intoxication of love the impressions of virtue are evanescent.

IX.54 (Story of Yaśovarman and Two Fortunes; p. I. 536).

215. Excessive love in women is the only hero for daring.

VII.37 (Story of Somasvāmin; p. I.339-40).

216. There is no room for discernment in the heart of one blinded with love.[4]

X.61 (Story of the Wife who accused her Husband of Murdering a Bhilla; p. II.53).

217. What sort of conduct is this for a virtuous man, to enter a fair one's bosom by force, and after stealing away her heart, to go off without showing himself.

XII.95 (Vetāla Story 20; p. II. 345).

218. The breaking off of long love is difficult to bear.

VI.33 (Story of Devasena and Unmādinī; p. I.295).

219. Full of love is the attachment that subsists among friends; but attachment to women is not approved because it is open to jealousy.

X.61 (Story of the Greedy Jackal; p. II.52-3).

220. What is the lotus-bed without the swan, and what is the swan without the lotus-bed[5]?

XII.101 (Story of Sundarasena and Mandāravatī; p. II.369).

FOOTNOTES

1. See also Chapter XXII.5 and Nos. 136, 142, 164, 176, 238, 243, 266, 269, 285, 350, 353, 356, 358, 359, 365, 420, 629.
2. Literally: From whom does not love beguile? Wonderful are the actions of women.
3. Literally : Who does not fall in love with women, who are allowed . . . ?
4. Literally : What room is there for discernment . . . ?
5. *Scilicet* : there is no need of beauty, if the object of love cannot be attained.

XXII WOMEN[1]

1. GENERAL

221. Women are like torrents that flow in a ravine, they are ever tending downwards, capricious, beautiful in distance, prone to turbidness, and so they are as difficult to guard as such rivers are to drink.

X. 64 (Story of the Wife of Śaśin; p. II. 98).

2. GOOD AND WICKED WOMEN

222. There are some good women, though some are bad. There are mango creepers, as well as poisonous creepers.[2]

XVIII. 124 (Story of Devasvāmin; p. II. 618):

223. Now and then there falls from heaven, urging on a host of virtuous, a good woman that brings praise to her husband, like the pure light of the sun. But another, of evil augury, attached to strangers not free from inordinate desires, wicked, bearing the poison of aversion injures her husband like a female snake.

VI. 34. 180-1 (Story of Śatrughna; Introduction p. I. 312).

224. This being, they call woman, is created of nectar and poison, for when she is attached to one, she is nectar, and when estranged, she is, indeed, poison.

VI.34. (Story of Śatrughna; Introduction; p. I.312).

225. Fair ones, naturally fickle, bring about a series of evil actions which produce true discernment, and aversion to the world. But here and there you will find a virtuous one among them, who adorns a glorious family, as the streak of the moon the broad sky.

VII.37 (Story of Bhavaśarman; p. I.346).

226. Women are generally fickle, but not always, for even prostitutes[3] are seen to be rich in good qualities, much more others.

VII. 38 (Story of King Vikramāditya and Prostitute; Introduction p. I. 346-7).

3. GOOD, FAIR, CHASTE, VIRTUOUS, CLEVER WOMEN[4]; WOMEN OF GOOD FAMILY[5]. GUARDING OF WOMEN (WIVES)[6]

227. There are some women born in good families, that, having hearts virtuous and of transparent purity, become like pearls the ornaments of the earth.

IV. 21 (Story of Devadatta; p. I. 170).

228. The good qualities of lovely women are different varying with their native law, their beauty, their gestures, and their accomplishments, no one woman possesses all good qualities. . . ; every lovely woman has some peculiar good point, but in the three worlds none possesses all possible virtues.

VIII. 17 (Story of Sūryaprabha; p. I. 452).

229. Good women are affectionate and tender-hearted.

III. 16 (Story of Kuntī; p. I. 114).

230. A lovely woman, the rising of the moon and the fifth note of a lute, these delight the happy but afflict the miserable.

VIII. 49 (Story of Ādityaśarman, the Father of Guṇaśarman; p. I. 469).

231. A chaste woman is guarded by her own modesty alone, and being guarded by it, she guards her husband in both worlds.

X. 63 (Story of Yaśodhara, Lakṣmīdhara and the two Wives of the Water-genius; p. II. 81).

232. In no case can anyone guard a woman by force in this world, but the young woman of good family is ever protected by the pure restraint of her own chastity.

VII. 36 (Story of Yavanasena; p. I. 334).

233. Women of good family are guarded by their own virtue, as their only chamberlain. But even God himself can scarcely guard the unchaste; who can restrain a furious river and a passionate woman ... The strict seclusion of women is a mere social custom, or rather a folly produced by jealousy. It is of no use whatever.

VII. 36 (Story of King Ratnādhipati; p. I. 329).

234. The virtuous behaviour of women of good family who are protected by their own excellent disposition only[7] is unthinkable.[8]

I. 4 (Story of Upakośā; p. I. 20).

235. Chaste women (are) ... (they), like Śiva, are able to create, preserve and destroy this world.

VII. 63 (Story of King Ratnādhipati; p. I. 330).

236. Nothing in these three worlds is unattainable by chaste women.

X. 36 (Story of the Water-genius in his previous Birth; p. II. 82).

237. Chaste women are few ....; unchaste women are never to be trusted.

VII. 37 (Story of Niścayadatta; Introduction; p. I. 334).

238. Chaste women, when their beloved is attached to another, or has gone to heaven become careless about all enjoyments, and determined to die, though their intentions are inscrutible on account of the haughtiness of their character. For respect-

able women[9] cannot endure the interruption of a deep affection.

VI. 33. (Story of Śrutasena; Introduction; p. I. 292).

239. Chaste women, enduring the dispensations of hostile fate, but preserving in misfortune the treasure of their goodness procure good fortune for their husbands and themselves.

VI. 29 (Story of Kīrtisenā; p. I. 297).

240. Good women must regard the duty of virtuous wives, not friends and things of that kind.

VI. 29 (Story of Kīrtisenā; p. I. 263).

241. Humility is an unfailing characteristic of good women.

III.17 (Story of Vihitasena; p. I.118).

242. The attractive object, called woman, is always the cause of misfortune.[10]

III.15 (Story of Sunda and Upasunda; p. I.108).

4. FAULTS OF WOMEN

243. Women generally have these three faults, terrible to the three worlds: flightiness, recklessness, and a love for the congregation of witches.

VII.37 (Story of Bhavaśarman; p. I.343).

244. Women are of intolerable audacity, immoral and wicked.

12.77 (Vetāla Story 3; p. II.247).

245. Women are naturally wicked and treacherous.

XII.77 (Vetāla Story 3; p. II.250).

5. FICKLENESS, UNFAITHFULNESS, UNSTABILITY, UNCHASTEFULNESS OF WOMEN.[11]

246. Women have fickleness implanted in their nature by an invariable law, like the flashes of lightning.

III.19 (Story of Devadāsa; p. I.146).

247. Fickle is the mind of women!



248. A fickle dame is like a sunset, momentarily aglow for everyone.



249. A fickle dame is like human life; connection with her is unstable, she changes every moment and is terrible, bringing disgust at the end.

IX.52 (Story of Anaṅgaratī in a former Birth; p. I. 508).

250. The mind of Women is unstable.

II.58 (Story of Vajrasāra; p. II.16).

251. Unfaithfulness ..is natural to women; (they would even eat dirt, if they had no noses)[12].

X.62 (Story of the Carpenter and his Wife; p. II.71).

252. No reliance can be placed[13] in fickle fortunes and fickle women.

VIII.37 (Story of Bhavaśarman; p. I.346).

253. The mind of even discerning women is fickle and, though they have brave and handsome husbands, wanders hither and thither, but women of pure character are scarce.

X.58 (Story of King Siṁhabala and his fickle Wife; p. II.17).

254. A woman ever desires fresh men, as a female humble-bee wanders from flower to flower.

VII.37 (Story of Bhavaśarman; p. I.343).

255. Women, like the winds, very changeful, and enveloped with a thick cloud of passion, defile those who are walking in the right path, and disgrace them altogether.[14]

XII.72 (Story of the Parrot who was taught Virtue; p. II.183).

256. Females like prosperous circumstances, are never faithful to anyone in this world. Like the evening, they display a short-lived glow of passion, their hearts are crooked like the channels of rivers, like snakes they are not to be relied on, like lightning they are fickle.

VII. 37 (Story of Somasvāmin; p. I. 341).

257. No one can arrest the lightning? No one can guard a disloyal woman.[15]

X. 63 (Story of Yaśodhara, Lakṣmīdhara and the Two Wives of the water-genius; p. II. 81).

258. Good women do not visit the house of a friend's husband.

VI. 32 (Story of the King and the Barber's Wife; p. I. 291).

259. A friend's husband[16] should never be seen or recognised.

VI. 29 (Story of Kīrtisenā; Introduction p. I. 260).

260. In a house presided by an unchaste woman, Fortune pines as well as virtuous women.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 510).

6. WICKEDNESS OF WOMEN[17]

261. One cannot repose any confidence in women, for they are full of daring wickedness.

XVIII.124 (Story of Devasvāmin; p. II. 616-7).

262. It is better to take *hālāhala*-poison, it is better to wreathe a serpent around one's neck, than to repose confidently on women, a calamity against which neither charms nor talismans avail.

XII. 72 (Story of the Parrot who was taught Virtue; p. II. 183).

263. The mind of women cannot be relied upon; it is not touched even by such a service as rescue from death; so what other benefit can move them?

X. 65 (The Woman's Story; p. II. 108).

264. It is possible that once in a way a man may be ...wicked, but women are, as a rule, always such everywhere.

XII. 77 (Vetāla Story 3; p. II. 250).

265. Wicked and cunning females, of bad character, deceive silly people.

X. 66 (Story of the King Siṁhākṣa and the Wives of his principal Courtiers; p. II. 118).

266. Wicked women fall in love with a base man, if only he is near to them.

X. 64 (Story of Devadatta's Wife; p. II. 97).

267. Wicked women[18] are a grevious affliction, and a source of calamity to their family.

XII. 95 (Vetāla Story 20; p. II. 346).

268. A man should never become attached to women, which will only result in his knowing wickedness.

X. 66 (Story of the King Siṁhākṣa and the Wives of his principal Courtiers; p. II. 118).

269. A wicked woman, when won over by another man, will kill anyone, like a sword in an enemy's hand;..enticed by love she commits reckless crime without being taught.

VI. 32 (Story of Brāhmaṇa's Son Viṣṇudatta; p. I. 285).

270. A wicked woman will commit any reckless crime.

VI. 34. 186 (Story of Śatrughna; p. I. 312).

271. The Creator first created recklessness, and then women in immitation of it; by nature nothing is too bad for them to do.

VI. 34. 177 (Story of Śatrughna; Introduction; p. I. 312).

272. Who can see through a woman with loving face secretly planning crime? A wicked woman is like a lotus-bed with its flowers expanded and an alligator concealed in it.

VI. 34. 179. (Story of Śatrughna; Introduction; p. I. 312).

273. Very often men blinded by affection do not discover the wickedness of their wives.

X. 58 (Story of the faithless Wife; p. II. 13).

7. OTHER FAULTS OF WOMEN[19]

274. The mind of women is terrible and black like a

dark well, unfathomable and exceedingly deep for a fall.

XII. 77 (Vetāla Story 3; p. II. 249).

275. Women are naturally envious of their rivals.

VII. 42 (Story of King Parityāgasena, his wicked Wife and his two Sons; p. I. 382).

276. Unfortunately there is nothing which women will not let out, when they are met together in social intercourse, and their minds are interested in the course of the conversation.

VIII. 47 (Story of Sūryaprabha; p. I. 452).

277. Women cannot be expected to restrain their speech.[20]

I. 1 (Introduction I. 4).

278. Men bewildered by the speeches of wicked women, do not know the difference between truth and falsehood.

VI. 33 (Story of Śrutasena; p. I. 292).

279. It is not possible to see through the deceitfulness of the speeches of women uttered with affected simplicity.[21]

II. 14 (Story of the clever deformed Child; p. I. 96).

280. No one can hide wealth or a secret from women.

I. 1 (Introduction ; p. I. 4).

281. A man who desires prosperity should never reveal a secret to a woman[22].



282. A wise man should not recklessly tell secrets to women.

X. 61 (Story of the Wife who accused her Husband of Murdering a Bhilla ; p. II. 54-55).

283. Terrible is the spite of women against each other !

IV. 22 (Story of Jīmūtavāhana ; p. I. 182).

284. Fancies of women are ever inconstant.

I. 7 (Story of Puṣpadanta ; p. I. 44).

285. Women will do anything when mastered by affection.

III. 18 (Story of Vidūṣaka ; p. I. 143).

286. A lascivious woman cannot be restrained even by being guarded. Can one fetter a whirlwind with one's army?

VII. 36 (Story of Yavasena ; p. I. 332).

287. A woman, who is addicted to wine, the chief ally of lust, cannot be chaste[23].

VII. 36 (Story of Yavasena; p. I. 332).

288. Strange are the actions of bad women; the dispositions of Providence; and the conduct of mankind.

X. 66 (Story of the King Siṁhākṣa and the Wives of his principal Courtiers; p. II. 118).

289. Women cannot be free from deception in anything that they do.

X. 66 (Story of the Mendicant who travelled from Kaśmīra to Pāṭaliputra; p. II. 116).

290. A woman who has lost her virtue does not distinguish between high and low.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 511).

291. The bee turns away from the forest-tree when the time of flowers is past[24].

X. 62 (Story of the Old Merchant and the Young wife; p. II.70).

292. Curse on women, who are like flies that leave camphor and haste to impurity!

X. 58 (Story of King Siṁhabala and his fickle Wife; p. II. 17).

5. WOMEN'S LOVE; WOMEN'S AFFECTION; WOMEN'S HEART[25]; PASSIONATE WOMEN[26], ASSOCIATION WITH WOMEN,[27] WOMEN'S BEAUTY[28]

293. Where there are these five fires : feminine nature, intoxication, privacy, the obtaining of a man and the absence of restraint, there is no chance for the stubble character? So true is it that a woman maddened by the god of Love is incapable of discrimination.

VII. 36 (Story of Yuvasena; p. I. 332).

294. There is no love in women, and no courtesy free from fickleness.

X. 64 (Story of the two Thieves, Ghaṭa and Karpara; p. II. 96).

295. Women impelled by love regard neither height nor depth in front of them, as a horse urged on by his rider does not fear the keenest sword-edge.

VI. 31 (Story of Uṣā and Aniruddha; p. I. 278).

296. Women, whose love is slighted, are worse than poison.

VIII. 49 (Story of King Mahāsena and his virtuous Minister Guṇaśarman; p. I. 466).



297. The hearts of women are hard as adamant in daring sin, but are soft as a flower when the tremor of fear falls upon them.

IV. 21 (Story of Devadatta ; p. I. 170).

298. A woman's heart is an intricate labyrinth

XII. 88 (Vetāla Story 14 ;.p. II. 300).

299. Tender is the heart of virtuous women.

II. 14 (Story of the clever deformed Child ; p. I. 97).

300. Although a device is known in this world for fixing that exceedingly fickle metal quicksilver, no expedient is known for fixing the heart of a woman.

VII. 37 (Story of Bhavāśarman ; p. I. 346).

301. The way of the woman's heart, which is a thing full of hate, indiscriminating, prone to the lease, is difficult to fathom.

X. 65 (Story of the Ungrateful Wife ; II. p. 103).

302. A woman's heart...is hard to understand. They fall in love with strange men, and die when separated from their husbands.

X. 58 (Story of the faithless Wife ; p. II. 14).

303. No one should put himself in the power of a female, for the heart of a female is a tangled maze.

VII. 37 (Story of Somasvāmin; p. I. 342).

304. A woman, whose heart is fixed on another man, infallibly kills like a snake.

X. 58 (Story of the faithless wife; p. II. 14).

305. When women are passionately attached to anyone, they cannot endure to be separated from him.

III. 15 (Story of the loving Couple who died of Separation; p. I. 105).

306. A passionate woman, like a female snake, terrible from the condensed venom she accumulates within, will never, if injured, neglect to wreak her vengeance.

VI. 27 (Story of King Vikramasiṁha and the two Brāhmaṇas; p. I. 245).

  

307. A lovely one will sweep away with the sea of her beauty, flowing between the lofty banks of her breasts, even one who can restrain his passions.

VI. 27 (Story of the Apsarā Surabhidattā; p. I. 238).

308. ...any woman is good-looking to the man who admires her.[29]

I. 5 (The Story of Vararuci; continued; p. I. 26).

6. ADVICE TO MEN HOW TO DEAL WITH WOMEN
GENERAL REMARKS[30]

309. Never repose any confidence at all in women for they are light, even those, that being married or unmarried, dwell in their father's house, as well as those that are prostitutes[31] by profession.

X. 58 (Story of King Vikramasiṁha, the Prostitute and the Young Brāhmaṇa; p. II. 13).

310. No confidence can be placed in women.[32]

X. 58 (Story of Vajrasāra; p. II. 16).

311. Confidence in women robs even wise men of their power of reflection.

III. 20 (Story of Sundaraka; p. I. 158).

312. Attachment to women, the result of infatuation, produces misery to all men. But indifference to them produces in the discerning emancipation from the bonds of existence.

X. 64 (Story of the Snake-God and his wife; p. II. 99).

313. A man is wise, self-restrained, and possesses happiness, only so long as he does not fall in the range of women's cajoleries.

X. 57 (Story of the Merchant's Son and the Prostitute; p. II. 8).

314. The instigation of a woman troubles the minds even of those men whose souls are not under the dominion of passion, as a storm disturbs the repose of lakes which are not reached by dust.[33]

III. 20 (Story of Sundaraka; p. I. 158).

315. However women may misbehave, the mind of the good is not to be shaken.

III. 20 (Story of Sundaraka; p. I. 158)

316. Terrible is compliance with women!

III. 20 (Story of Sundarasena; p. I. 162).

317. Subjection to bad women is pernicious!

X. 61. (Story of the two Brothers Yajñasoma and Kīrtisoma; p. II. 62).

318. Women in a house are a snare! It is always this story with them, so a life in a forest is much to be preferred.

X. 64 (Story of Devadatta's wife; p. II. 96).

319. The mere touching of another man in sore need does not disgrace a woman.

V. 25 (Story of Aśokadatta and Vijayadatta; p. I. 212).

320. Even women do not lose their courage in calamities.

XII. 71 (Introduction; p. II. 157).

FOOTNOTES

1. See also Chapters XXI, XXIII,XLVIII and Nos. 156, 206, 208, 219, 382, 459, 551, 578, 606, 714.
2. Literally : Are there no good women, though some are bad? Are there no mango-creepers, as well as poisonous creepers.
3. *Veśyā*.
4. See also Chapters XXII.2 and L (W) and Nos. 3,253, 287, 299, 321, 322, 323, 326, 327, 328, 333, 382, 714.
5. See also Nos. 98, 258, 324, 325, 330, 331, 332, 362, 381.
6. See also Nos. 104, 221, 257, 286, 345, 607.
7. ...and not by walls.
8. Literally : incredible.
9. Matrons; *purandhrī*.
10. Literally : To whom is not the attractive object called women the cause of misfortune ?
11. See also Nos. 104, 225, 226, 243, 294, 309, 459.
12. According to Indian custom, as recorded in numerous *kathā*-s, the penalty for unfaithfulness was the cutting off of noses (and/or ears).
13. Literally : What reliances can be placed . . . ?
14. Cf. Wise man of firm nature.
15. Literally : Who can arrest the lightning? Who can . . . ?
16. For a woman.
17. See also Nos. 244, 245, 317, 534.
18. Bad women.
19. See also Chapters XXII.4 and XLII.3 and Nos. 221, 233, 293, 305, 313.
20. Literally : How can women be expected . . . ?
21. Literally : Who sees through the deceitfulness . . . ?
22. Literally : A man must by no means reveal a secret to a woman, if he desires prosperity.
23. Literally : How can a woman . . . be chaste ?

24. *Scilicet* : A woman turns away from a person when he becomes old.

25. See also Nos. 104, 156, 355, 360.

26. See also No. 233.

27. See also No. 459.

28. See also Nos. 5, 230, 332.

29. Cf. L. Sternbach, *Indian Riddles* . . . VI. Series 67; para. 24.1.

30. See also Chapter L. (liii) Nos. 261, 262, 263, 272, 309, 310, 311, 347, 358, 493, 494 and Nos. 303, 345, 350, 496.

31. *Veśyāstrī*.

32. Literally : What confidence, your Royal Highness, can be placed in women ?

33. *rajas*=dust or passion.

XXIII WIFE[1] AND HUSBAND

1. GOOD, VIRTUOUS WIFE[2]

321. Virtuous women are devoted to their husbands and it is not true that all women are always bad.[3]

XVIII.124 (Story of Mūladeva; p. II.624).

322. Good women value nothing more than their husbands.

VII.39 (Story of Śṛṅgabhuja; Introduction; p. I.355).

323. Good women have no other refuge than their husbands.

VII.39 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I.363).

324. Women of good family ever worship their husbands with chaste and resolute behaviour and never think of any other man, for to virtuous wives the husband is the highest deity.

II.13 (Story of Śaktimatī; p. I. 92-3).

325. To women of good family a husband is a god.

XVII.117 (Story of Muktāphala-ketu and Padmāvatī; continuation; p. II.538).

326. Good women have no pleasure of their own; to them their husband's pleasure is pleasure

VII.39 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I.357).

327. Virtuous women serve their husbands in every way, devoted to them alone.

VII.39 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I.367).

328. A virtuous wife does not disobey her husband's command.[4]

IX.51 (Story of Alaṅkāravatī; p. I.485).

329. An affectionate, noble and magnanimous wife averts sorrow as the shade of the way-side tree averts heat, and is acquired by a man's special merits.

IV.23 (Story of Siṁhaparākrama; Introduction; p. I.187).

330. A woman of good family will never injure her husband.

VI.34 (Story of King Indradatta; Introduction; p. I.303).

331. There is nothing in this world which women of good family, who are attached to their husbands, will not endure.[5]

III.16 (Story of the Ancestors and Parents of Udayana; cont. p. I.109).

332. Death is better for a woman of good family when her husband is away, than to meet the eyes of people who lust after beauty.

I.4 (Story of Upakośā; p. I.18).

333. Chaste women, mounted on the chair of conjugal affection, protected by the armour of modesty, and armed with the weapon of intellect, are victorious . . .

VI.29 (Story of Kīrtisenā; p. I.266).

334. Though a husband is wicked, a good wife does not alter her feelings towards him.

XII.77 (Vetāla Story 3; p. 247).

2. EVIL, WICKED WIFE

335. An evil wife, of wildly cruel nature, tears her still living husband, like a she-wolf, when he has fallen into the pit of calamity . . .

IV.23 (Story of Siṁhaparākrama; Introduction p. I.187).

336. Wives and wealth leave the mean-spirited man, and of their own accord come to the high spirited man from every quarter.

VII.43 (Story of Arthalobha and his Beautiful Wife; p. I.396).

337. A wife of very bad character that enters unsuspected the house of a confiding man, is never likely to bring him prosperity, any more than a snake gets into the female apartment.

XII.68 (Story of Vāmadatta and his wicked Wife; II.135).

3. HUSBAND[6]

338. A husband is the only refuge of virtuous women in this world and the next.

VI.29 (Story of Kīrtisenā; p. I.262).

339. The husband is the chief refuge of wives in this world and the next.

VII.39 (Story of Sṛṅgabhuja and the Daughter of the Rākṣasa; p. I.357).

340. Wives generally have many rivals when the husband is fortunate; a poor man would find it difficult to support one, much more to support many.

VIII.49 (Story of Ādityaśarman, the Father of Guṇaśarman; p. I. 469).

341. A good looking husband, even though poor, is to be preferred to an ugly one, though he be emperor over the whole earth.

XII.103 (Story of Mṛgāṅkadatta Śaśāṅkavatī; continuation; p. II. 397).

342. How can a husband[7] desire to keep a wife that was attached to another?

12.74 (Vetāla Story 10; p. II. 281).

343. Does the bee delight in a lotus on which another bee has settled[2]?

12.81 (Vetāla Story 10; p. II.279).

  

344. One should not abstain from the society of one's own wife.[8]

III.17 (Story of Somaprabhā; p. I.120).

345. It is impossible to guard one's wife by enclosing her in one's own body, what chance is there of keeping her safe in a house ? Out on them all!

X.64 (Story of the Snake-God and his Wife; p. II.99).

FOOTNOTES

1. See also Chapters XXIV and XXV.4 and Nos. 15, 188, 240, 273, 302, 339, 340, 342, 343, 344, 345, 362, 397, 446, 591, 593, 607, 634, 650, 651, 652, 679.
2. See also Chapter XXII.3.
3. C. H. Tawney has "matrons" and "it is not the case that".
4. Literally : What virtuous wife would disobey . . .
5. Literally : What indeed is there which women of good family . . . .
6. See also above Nos. 223, 231, 239, 253, 258, 259, 273, 302, 321, 322, 323, 324, 325, 326, 327, 328, 330, 331, 332, 334, 335, 336, 337, 446, 607, 679.
7. Gentleman. *Scilicet* : A man is not interested in a woman belonging to someone else.
8. Literally : Who abstains from the society his own Wife?

XXIV HARLOTS[1] AND BAWDS

346. Prostitutes[2] have no goodness of the character.

X.57 (Story of the Merchant's son and the Prostitute; p. II.4).

347. Prostitutes[3] are not to be depended upon.

X.58.26 repeated 10.58.50 (Story of King Vikramasiṁha, the Prostitute and the Young Brāhmaṇa; p. II.12 and p. II.13).

348. There never dwells in the minds of harlots even an atom of truth, unalloyed with treachery, so a man who desires prosperity should not take pleasure in them, as their society is only to be gained by the wealthy, anymore than an uninhabited woods to be crossed only with a caravan.

X.57 (Story of the Merchant's Son and the Prostitute; p. II.10).

349. The house of a harlot[4] is only to be entered by the rich.[5]

II.12 (Story of Rūpaṇikā; p. I.76).

350. A prostitute[6] desires wealth, and not even if she feels love does she become attached without it, for when Providence framed suitors, he bestowed greed on these women.

VII.38 (Story of King Vikramāditya and the Courtesan; p. I.346-7).

351. Providence has created in this world that fair and frail type of woman, the prostitute[7], to steal wealth and life of rich young men blinded with intoxication of youth.

X.57 (Story of the Merchant's Son and the Prostitute; p. II.4).

352. Courtesans[8] of good taste embrace a corpse in preference to a poor man.

II.12 (Story of Rūpaṇikā; p. I. 76).

353. Everyone is valued on account of wealth, a prostitute[9] especially;...prostitutes[10] who fall in love do not obtain weath, therefore, a prostitute should abandon passion. For rosy red, love's proper hue, is the harbinger of eclipse to the prostitute[11] as to the evening twilight.

X.57 (Story of the Merchant's Son and the Prostitute; p. II.4-5).

354. What business has a prostitute[12]...with affection? ...The light of a red[13] sunset lasts but a short time, and so does the splendour of a prostitute[14] who gives way to affection.

II.12 (Story of Rūpaṇikā: p. I.76).

355. A courtesan[15], like an actress, should exhibit an assumed affection in order to get wealth.

II.12 (Story of Rūpaṇikā ; p. I.76).

356. A properly trained prostitute[16] should exhibit love without sincerity, like a well trained actress. With that she should gain a man's affection, then she should extract from him all his wealth and when he is ruined, she should finally abandon him, but if he should recover his wealth, she should take him back in favour.

X.57 (Story of the Merchant's Son and the Prostitute ; p. II.5).

357. A prostitute[17], like a hermit, is the same towards a young man, an old man, a handsome man and a deformed man, and so she always attains the principal object of existence.

358. There is no sincerity in the love of prostitute.[18] Is water ever really found in desert mirages?... As a rule, no reliance can be placed in prostitutes[19].

X.57 (Story of the Merchant's Son and the Prostitute ; p. II.6).

359. Wise men should not look for love in prostitutes[20] or for oil in sand. They should not put out of sight this unalterable nature of things[21].

Idem. p. II.8.

360. The hearts of prostitutes[22] are fathomless and hard to understand.

X.58 (Story of King Vikramasiṁha, the Prostitute and the Young Brāhmaṇa ; p. II.13).

361. Prostitutes[23] are prone to deceive; Brāhmaṇas are like...father and uncles, and merchants are greed of wealth...

I.3 (Story of King Brahmadatta; p. I.15).

362. Even harlots[24] are occasionally of noble character and as faithful to the kings as their own wives, much more than matrons of high birth.

VII.38 (Story of King Vikramāditya and the Treacherous Mendicant; p. I.354).

  

363. The treacherous schemes of a bawd[25] are not to be fathomed even by Providence.

X.57 (Story of the Merchant's Son and the Prostitute; p. II.7).

FOOTNOTES

1. See also Nos. 98, 226, 309.
2. *veśyā.*
3. *veśyā.*
4. *vāravilasinī.*
5. Literally : What business have I (Brāhmaṇa Lohajaṅgha) in the house of Rūpaṇikā (a harlot) which is only to be entered by the rich.
6. *veśyā.*
7. *veśyā.*
8. *gaṇikā.*
9. *veśyā.*
10. *veśyā.*
11. *veśyā.*
12. *veśyā.*
13. or affection (*rāgiṇī*).
14. *veśyā.*
15. *gaṇikā.*
16. *veśyā.*
17. *veśyā.*
18. *veśyā.*
19. *veśyā.*
20. *veśyā.*
21. Literally : What wise man looks for love . . . ? or why do you put out of sight . . .
22. *veśyā.*
23. *veśyā.*
24. *vilāsinī.*
25. *kuṭṭinī.*

XXV CHILDREN; OFFSPRINGS; SONS AND DAUGHTERS; MARRIAGE

1. CHILDREN; OFFSPRINGS[1]

364. Fortunate are those who live to see their offspring elevate their race.

XV. 110 (Story of Udayana and his Sons; continuation; p. II. 475).

365. Love for one's offspring is a feeling hard to lay aside, so we must certainly revenge ourselves on their slayers to the utmost of our power; there is no impropriety in this.

VIII. 52 (Story of Sūryaprabha; p. I. 475).

366. Even a child will...do mischief if not pleased.



367. Even a child may do mischief if it is annoyed.

II. 14 (Story of the clever deformed Child; p. I. 96).

368. It is hard to keep up friendship with the children

of Kings, for they fly into an immoderate passion on account of a small fault.

VI. 28 (Story of the Prince and the Merchant's Son; introduction p. I. 252 and p. I. 255).

2. SONS[2]

369. One's son is . . .a second self.

VIII. 49 (Story of Ādityaśarman the Father of Guṇaśarman; p. I. 468).

370. A sonless man does not inherit the world of bliss.

XII. 93 (Vetāla Story 19; p. II. 329).

371. A son, being embodied joy, is far superior to a daughter, that is but a lump of grief.

VI. 28 (Story of Kaliṅgadatta; continuation; p. I. 247).

3. DAUGHTERS[3]

372. One cannot obtain from a son the same fruit in the next world, as can one obtain from the marriage of a daughter.

VI. 28 (Story of the Ascetic who conquered Anger; p. I. 249).

373. Daughters are better even than sons, and produce happiness in this world and the next. Why do Kings care so much about those sons

that hanker after their Kingdom, and eat on their fathers like crabs?

VI. 28 (Story of the Ascetic who conquered Anger; p. I. 249).

374. A daughter is a great misery in three worlds, even though she is the ornament of her family.

VII. 35 (Story of the brave King Vikramatuṅga; p. I. 325).

4. MARRIAGE[4]

375. By marrying a wife, and performing in his house offerings to the Manas, sacrifices to the gods and hospitality to the guests (Brāhmaṇas) use their property to obtain the three objects of life[5]; the stage of the householder is the most useful one.

V. 24 (Story of Śiva and Mādhava; p. I. 200).

376. Sin cannot be avoided unless a daughter is given in marriage.

V. 24 (Story of Śaktivega King; p. I. 195).

377. When a girl is grown up, it is not expedient that she should remain long unmarried, for wicked people envious of good qualities, falsely impute sin.

V. 24 (Story of Śiva and Mādhava; V. I. 200).

378. A daughter...is born for the sake of another and is kept for him. The house of her father

is not a fit place for her, except in childhood. For if a daughter reaches puberty unmarried, her relations go to hell, and she is an outcast, and her bridegroom is called the husband of an outcast.

V. 24 (Story of Śaktivega King; p. I. 195).

379. A daughter who through folly is made over to one not suitable, is like learning imparted to one not fit to receive it, and cannot tend to glory or merit, but only to regret.

V. 24 (Story of Śaktivega King; p. I. 194).

380. Little in common have Rākṣasas' daughters and princes, and strange the union of such!

VII. 39 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I. 363).

381. A maiden of good family who does not obtain a proper position, is like a song out of tune; when heard of by the ears even of one unconnected with her, she causes distress.

V. 24 (Story of Śaktivega King; p. I. 194).

382. A fair woman, like Fortune, of her own accord chooses a man of high courage.

VII. 43 (Story of Arthalobha; introduction; p. 393).

383. It is not becoming for a suitor for a maiden's hand, to slaughter her relatives.

XII. 102 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; p. II. 394).

384. A crow and a female swan can never unite[6].

XVI. 112 (Story of the Young Cāṇḍāla who married the Daughter of King Prasenajit; p. II. 490).

385. A female crow cannot leave the male crow to take pleasure in a cuckoo[7].

IV. 21 (Story of Devadatta; p. I. 169).

FOOTNOTES

1. See also Nos. 154, 397, 519, 727.
2. See also Nos. 188, 372, 373, 519.
3. See also Chapter XXV.4 and Nos. 371, 375, 376, 377, 378, 379, 380.
4. See also Chapter XXV.3 and Nos. 372, 386.
5. *Trivarga* : *dharma*, *artha* and *kāma*.
6. Literally : How can a crow and a female swan ever unite? *Scilicet* : How can a man of a lower caste (a *cāṇḍāla*) marry a princess.
7. *Scilicet* : A woman of lower caste cannot leave her husband to marry a man of a higher caste.

XXVI MOTHER-IN-LAW

386. The position of a bride in the power of a treacherous mother-in-law is a difficult one.

VI. 29 (Story of Kīrtisenā; p. I. 260).

387. Everyone is deceived by the hypocritically affectionate speeches of a mother-in-law[1].

VI. 29 (Story of Kīrtisenā; p. I. 261).

FOOTNOTES

1. Literally : Who is not deceived by the hypocritically affectionate speeches of a mother.

XXVII FAMILY; RELATIVES; RELATIONS[1]

388. The meeting of relations in a foreign land is like a fountain of nectar in the desert.

V. 24 (Story of Aśokadatta and Vijayadatta; Introduction; p. I. 208).

389. Men of noble soul cannot bear to witness the miseries of their relatives.

V. 24 (Story of Aśokadatta and Vijayadatta; p. I. 209).

FOOTNOTES

1. See also Nos. 192, 378, 383, 438, 591, 641, 688.

XXVIII MAN[1]; CREATURE[2]; FEELINGS OF MEN[3]

390. Every creature is such as is made by the Creator.

X. 62 (Story of the Carpenter and his Wife; p. II. 72).

391. A creature returns to what it was at the end of a long peregrina tion.

X. 62 (Story of the Mouse that was turned into a Maiden; p. II. 73).

392. Men have various dispositions.

IX. 55 (Story of Ciradātṛ; p. I. 538).

393. There is no man who would do anything for anyone, or give anything to anyone.[4]

VII. 40 (Story of King Vilāśila and the Physician Taruṇacandra; p. I. 374).

394. What is the use of the profitless body[5] that is dead even when alive.

IX. 54 (Story of Yaśovarman and two Fortunes; p. I. 533).

395. The head is the chief of the limbs, and personal identity depends upon it.[6]

XII. 80 (Vetāla Story 6; p. II. 264).

396. Of what avail is a candle in the face of the sun?[7]

VIII. 8. 46 (Story of Sūryaprabha; continuation; p. I. 439).

397. Males are...wicked regardless of their youthful offspring, and show no affection to, or compassion for their females, though they are attached to them.

VII. 43 (Story of Princess Karpūrikā in her Birth as a Swan; p. I. 398).

398. Men's feelings are hard to discover.

II. 14 (Story of the Ancestors and Parents of Udayana; continuation; p. I. 95).

FOOTNOTES

1. See also Nos. 108, 211, 413, 440.
2. See also Nos. 48, 49, 50, 51, 52, 53, 135, 414.
3. See also No. 414.
4. Literally : What man does . . . or gives . . .
5. *Scilicet* : life.
6. from the story of the "changed heads".
7. *Scilicet* : a weightier person cannot be subdued by a less weighty one.

XXIX GREATNESS; GREAT MAN[1]

399. The greatness of great ones consists in this very thing, that they swerve not from what they have engaged to do, even though their lives are in danger.

XII.99 (Vetāla Story 25; p.11. 359).

400. The use of the greatness of great ones, who have abundant courage and wealth, lies in their stopping the sufferings of their neighbours as soon as they hear of them[2].

XII.74 (Story of Bhīmabhaṭṭa; p.11.219).

401. In this world all things perish in an instant, but the pure glory of the great alone endures till the end of the *kalpa*[3]. If it is acquired by benefiting others, what other wealth can be, like it, valued by high-minded men more than life.

IV.22 (Story of Jimūtavāhana; p.1.174).

402. Great men attain the title of great by struggling

through great difficulties by the aid of resolution, and accomplishing great things.

XII.101 (Introduction; p.II.368).

403. Those men who are truly masters of themselves, who are free from excitement about pleasures, who are unshrinking in dangers, have conquered the world.

IX.52 (Story of Anaṅgaratī in a former Birth; p.I.508).

404. This is the innate tendency of the great, to have mercy upon the wretched.

V.24 (Story of Aśokadatta and Vijayadatta; p.I.210).

405. Great-hearted feel pity even for their enemies when they are terrified.

V.26 (Story of Devadatta; p. I. 231).

406. A benefit conferred on a great cannot fail of bearing fruit.[4]

III.18 (Story of Vidūṣaka; p.I. 131).

407. It is terrible to see how little respect calamities show even to the great.

XII.101 (Story of Sundarasena and Mandāravatī; p.II.381).

FOOTNOTES

1. See also Chapter XXXII and Nos. 186, 444, 611, 622.
2. Literally : What is the use of the greatness . . . if they do not stop the sufferings . . .
3. A period of 432 million years of human beings.
4. Literally : How can a benefit conferred on great persons fail of bearing fruit.

XXX GOODNESS; GOOD; RIGHTEOUS;[1] NOBLE; UPRIGHT MAN; MAN OF HIGH BIRTH[2]; WICKEDNESS; EVIL, WICKED, BASE MAN; VILLAIN[3]

409. He who does good, will obtain good; he who does evil, will obtain evil.

111.20 (Story of Phalabhūti; p.1. 154 and I.163).

410. Good and evil done by a man is made to return upon himself.



411. Often the harm that one wishes to do to another, recoils on one's self, as a ball thrown aginst a wall rebounds frequently.

111.20 (Story of Phalabhūti; p. 1.163).

412. Good men derive satisfaction from breaking off their connection with the bad.

VII.43 (Story of Arthalobha and his beautiful Wife; p. 1. 396).

413. Every man choses what is good or bad according to the measure of his own intellect.

X.61 (Story of a fool who wanted a Barber; II. p. 63).

414. Even animals, if they are of a noble strain, do not desert a lord or friend in calamity, but rescue him from it. But...those who are of low origin, are of fickle nature and their hearts are never moved by noble feeling or affection.

XII.68 (Story of the Jackal that was turned into an Elephant; p.11.134).

415. Though in some people a mad passion of avarice and lust goes on increasing with increasing age, that is without doubt the natural tendency of base souls, and the good do not acquire it.

XII. 103 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; p.11.408).

416. Evil men often impute crime falsely to good men, allowing their malicious garrulity full play on beholding their virtuous behaviour.

V.24 (Story of Harasvāmin; p.I. 204).

417. Even the gods protect righteous men who do not[4], even in emergencies, desert their principles, and cause them to attain their objects.

X.63 (Story of the Brāhmaṇa who became a Yakṣa; p.11.83).

418. It is easy for those, who in the strength of goodness do not relax their efforts after virtue, and are aided by gods, to attain the ends which they desire.

XII.72 (Story of the holy Boar; p.II.178).

419. The honouring of gods and Brāhmaṇas is considered the wishing-cow of the good.

III.17 (Story of the Somaprabhā; p.I.122).

420. The upright comes to love even his enemies by dwelling in their neighbourhood.

VI.33 (Story of the Ichneumon, the Owl, the Cat and the Mouse; p.I.297).

421. The good are easily melted with compassion, and show causeless friendship to all.

XII.101 (Introduction; p.II.367).

422. Persons of noble character never desire that which is disagreeable to their neighbours, for this is the invariable observance of the good prescribed by divine law.

III.17 (Story of Somaprabhā; p.I.123).

423. Good men prefer death to immodest conduct.

VIII.49 (Story of King Mahāsena and his virtuous Minister Guṇaśarman; p.I.463).

424. Good men will do everything for the sake of those that implore their aid.

X11.92 (Vetāla Story 18; p.11. 326).

425. Men of noble character lose their lives sooner than abandon the path of virtue.

XII.91 (Vetāla Story 17; p.II. 320).

426. People of noble spirit are deep and self-contained of soul as the sea, for when they have performed an unparalleled exploit, they do not utter any description of it.

XII.78 (Vetāla Story 4; p. 11. 256)[5].

427. Men of high birth possess genuine loftiness of spirit.

III.18 (Story of Parents and the Ancestors of Udayana; continuation; p.1.127).

428. The minds of the good tell them by inclination or aversion what to do and what to avoid.

XVI.112 (Story of Prince Avantivardhana and the Daughter of Mātaṅga; p. 11.490).

429. Good people spare even a thief, though ordinarily he ought not to be spared, if they find that he is a benefactor.

X.62 (Story of the Brāhmaṇa, the Goat and the Rogues; p.11.69).

430. Good men desire a life of retirement after they enjoyed their youth.

IX.51 (Story of Alaṅkāravatī; p. 1.484).

  

431. A base creature is never to be trusted.

X.62 (Story of the Elephants and the Hares. p. 11.67).

432. One cannot confide in villains whose actions are base.

X.62 (Story of the Hare, the Bird and the Cat; p.11.68).

433. What audacious wickedness will not a low fellow, who is held in check by no restraints, commit, when he gets a favourable chance of practising upon fools ?

VII.40 (Story of king Vilāśīla and the Physician Taruṇacandra; p.1.373).

FOOTNOTES

1. See Chapter VII.
2. See Chapters XXI.2, 3, XXIII.1, XXXI and Nos. 4, 29, 105, 130, 164, 239, 315, 389, 416, 418, 430, 434, 440, 447, 443, 506, 574, 630.
3. See Chapters XXII.2,4, XXXIII.2, XXXII and Nos. 13, 29, 44, 143, 264, 336, 409, 410, 412, 413, 415, 416, 431, 432, 433, 434, 446, 495, 506, 574, 668, 727.
4. Literally : if men are addicted to righteousness (*dharma*), and do not . . . desert their principles . . .
5. Also in SRRU 797.

XXXI VIRTUE; VIRTUOUS MAN; VIRTUOUS BEHAVIOUR[1]; HONOUR[2]; HONOURING; DISHONOUR[3]; MAN OF HONOUR

434. Virtue is an auxiliary to the good.

VI. 33 (Story of Śrutasena; p. I. 293).

435. Good Fortune is the result of Virtue.

VI. 27 (Story of King Dharmadatta and his wife Nāgaśrī; p. I. 240).

436. Neither enjoyments nor heaps of wealth accompany one into the other world, but virtue is the only friend that never moves a step from one's side.

IX. 51 (Story of Alaṅkāravatī; p. I. 484).

437. A virtuous man, though he may endure sorrow, obtains joy at the last.

IX. 54 (Story of the Merchant Samudraśūra; p. I. 531).

438. When prosperity is acquired by a King's own virtues, it remains fixed in his family, for blessings acquired by the virtues of the owners are never lost.

III. 19 (Story of Devadāsa; Introduction; p. I. 146).

439. To a virtuous man no country is foreign; a man who is content cannot be unhappy; for the man of endurance calamity does not exist; there is nothing impossible to the enterprising.

X. 61 (Story of the greedy Jackal; p. II. 51).

  

440. Who can introduce the thread of virtue into that which cannot be pierced even by a thousand efforts? But a jewel of a man is a different kind of thing, for this is easily penetrated.

VII. 40 (Story of Tapodatta; Introduction; p. I. 370).

  

441. Men of honour will do everything to prevent their fame from being sullied[3].

XII. 86 (Vetāla Story 12; p. II. 286).

FOOTNOTES

1. See also Chapters XXIII.1; XXX and Nos. 3, 11, 13, 105, 159, 214, 217, 239, 290, 416, 418, 425, 445, 627, 661, 669.
2. See also Nos. 419, 506, 509, 657.
3. Literally : (What had a man holding the office of prime minister to do with sea voyages). But what will not men of honour do to prevent their fame from being sullied ?

XXXII ASSOCIATION WITH (CONNECTION WITH)[1] THE GREAT[2]; WITH THE GOOD[3]; WITH THE VIRTUOUS[4]; WITH THE WICKED[5]; WITH WOMEN[6]; WITH HARLOTS[7]; WITH WITCHES[8]; AND WITH FOOLS[9]

442. Association with the good is a cause of exaltation[10].

IX. 54 (Story of the Parents and Ancestors of Udayana; Introduction ; p. I. 526).

443. Association with the good produces good manners.

II. 9 (Story of the Parents and Ancestors of Udayana; p. I. 54).

444. Association with the great produces benefit.

XII. 72 (Story of the Holy Boar; p. II. 178).

445. Association with persons of virtuous conduct benefits everyone[11].

IX. 52 (Story of Anaṅgaratī in a former Birth ; p. I. 506).



446. To everyone the association with the evil gives an evil lot, but to women the union with an evil husband is equivalent to evil.

IX. 52 (Story ef Anaṅgaratī in a former Birth ; p. I. 503).

FOOTNOTES

1. See also No. 693.
2. See also Chapter XXIX.
3. See also Chapter XXX.
4. See also Chapter XXXI.
5. See also Chapter XXX and Nos. 412, 416.
6. See also Chapter XXII and No. 459.
7. See also Chapter XXIV and No. 348.
8. See No. 578.
9. See No. 533.
10. Literally : To whom is not association with a good cause of exaltation ?
11. Literally : Whom does not association with . . . . conduct benefit ?

XXXIII FIRMNESS; FIRM PERSON[1]; PERSEVERENCE; RESOLUTION; MAN OF FIRM RESOLUTION[2]; ACCOMPLISHMENTS[3]

447. Everything is accomplished by resolution.

X. 60 (Story of the Lion, the Panther, the Crow and the Jackal; p. II. 36).

448. Resolution of determined men surpasses in firmness the mountains, and remains unshaken even at the end of a *kalpa*[4].

XII. 97 (Vetāla Story 23; p. II. 354).

449. A wise man must acquire by vigorous exertion some eminent accomplishments, which will enable him frequently to find and lead home by force riches wich are like hounding deer.

XII. 96 (Vetāla Story 22; p. II. 349).

450. Men of firm resolution do not desist from accomplishing a task they have promised to

perform, even though they lose their lives in the attempt.

XII. 76 (Vetāla Story 2; p. II. 244).

451. Men of firm resolution[5], who have once undertaken a project, do not turn back without accomplishing their object.

V. 26 (Story of Śaktivega; p. I. 225).

452. Even gods are pleased with perseverance.

XII. 72 (Story of the persevering Brāhmaṇa; p. II. 184).

453. The gods themselves protect firm men, endowed with perseverance, that swerve not from their duty, and bring their wishes to fulfilment.

XII. 72. (Story of King Vinītamati; p. II. 176).

454. In the case of a firm person[6]...perseverance is increased by misfortune.

III. 20 (Story of Phalabhūti; p. I. 153).

455. Men of firm mind rightly treat with contempt men of little soul.

III. 18 (Story of Vidūṣaka; p. I. 131).

456. A man cannot obtain success even by performing correctly a difficult ceremony, unless his mind

is firm, and abides in spotless courage, unhesitating and pure from wavering.

XII. 92 (Vetāla Story 18; p. II. 327).

457. Boastful fashion of promising to accomplish impossibilities only makes a man ridiculous... A discreet person should not walk in these ways of fools.

X. 62 (Story of the Physician who tried to cure a Hunchback; p. II. 79).

458. Firm people enquire for a long time mutual separation to which no termination is assigned.

IX. 51 (Story of Alaṅkāravatī; p. I. 485-6).

  

459. Wise men of firm nature, should not cleave to women, but should practise chastity in order to obtain the rank of sages who have subdued their passions.

XII. 72 (Story of the Parrot who was taught Virtue; p. II. 183).

FOOTNOTES

1. See also Nos. 210, 539.
2. See also Nos. 56, 71, 75, 110, 175, 210, 399, 402, 489, 539.
3. See also Chapter III and Nos. 39, 66, 70, 402, 417, 418, 449, 450, 451, 453, 457, 498, 525, 530, 543.
4. cosmic period.
5. Literally : resolute man.
6. Literally : resolute man.

XXXIV WISDOM; INTELLECT; COMMON-SENSE; REFLECTION; THOUGHT; CONSIDERATION; LEARNING/STUPIDITY; IGNORANCE; WISE; CLEVER; RESOLUTE MAN/ STUPID MAN; A FOOL; A BLOCKHEAD; IGNORANT MAN

1. WISDOM; INTELLECT; SENSE; COMMON SENSE[1]; MIND; REFLECTION; THOUGHT; CONSIDERATION.

460. Every thing is accomplished by wisdom.

III.15 (Story of the Ancestors and Parents of Udayana; continuation; p. I.101).

461. Everything is known by wisdom.

VIII.49 (Story of King Mahāsena and his virtuous Minister Guṇaśarman; p. I.466).

462. Wisdom accomplishes the impossible.

X.64 (Story of the Fool who looked for the Moon; p. II.92).

463. A person who lets common sense go will be ruined.

X.60 (Story of the Tortoise and the two Swans; p. II.37).

464. Even animals attain their ends by wisdom, and they risk their lives sooner than abandon their friends in calamity.

X.61 (Story of the greedy Jackal; p. II.52).

465. Wisdom is in this world the principal support of man; the man who is poor in wealth lives, but the man who is poor in intellect does not live.

X.64 (Story of the Woman who escaped from the Monkey and the Cowherd; p. II.92).

466. How can the mind help being amazed at pictures without wall.

I.6 (Story of Mālyavān; p. I.33).

2. WISDOM; PRUDENCE—VALOUR; STRENGTH[2]

467. Wisdom is in every exigency the best friend, not valour.

VI.33 (Story of King Prasenajit; p. I.298).

468. Intellect always obtains the supremacy, triumphing over valour.

VI.33 (Story of King Prasenajit; p. I.299).

469. Wisdom is the supreme power, not strength.

X.60 (Story of the Lion and the Hare; p. II.33).

470. A man, who displays prudence, is never harmed. Even in case of animals prudence produces success, not valour.

X.60 (Story of Śūravarman; p. II.27).

471. Prudence indeed is power, so what has a man, devoid of prudence to do with power?

X.60 (Story of the Crane and the Makara; p. II.32).



472. Anything can be done by one whose prudence does not fail in calamity.

X.60 (Introduction to the story of the Crane and the Makara; p. II.31).

3. LEARNING[3]

473. Acquire learning, and enjoy pleasures on the earth, and after that you shall attain all you desire.

I.7 (Story of Puṣpadanta; p. I.44).

4. IGNORANCE; DARKNESS[4]

474. Ignorance makes everyone ridiculous.

X.65 (Story of the foolish Teacher, the foolish Pupils and the Cat; p. II.111).

475. People who are obscured by the darkness of ignorance, stray the evil paths of their vices, and not setting in front of them the lamp of sound treatises of surety, stumble.

XII.72 (Story of Devabhūti; p. II.181).

476. Ignorance...is to be avoided, for it brings harm in both worlds upon men of bewildered intellects.

XII.72 (Story of Devabhūti; p. II.180).

5. WISE, CLEVER, RESOLUTE MAN[5]

477. There is nothing in this world that a resolute man, who exerts himself, cannot obtain.

XII.87 (Vetāla Story 13; p. II. 294).

478. A resolute man can obtain every object of desire, as long as he continues alive.[6]

XII.73 (Story of Saudāminī; p. II.196).

479. Resolute men, when Fortune favours them, find their own valour a great and stupefying charm that forcibly draws to them prosperity.

III.18 (Story of Vidūṣaka; p. I.144).

480. A wise man is easily made to listen to reason.

VII.40 (Story of Tapodatta; p. I.371).

481. The wise should always pursue without distraction the great object of human existence.

XII.73 (Story of Bhūnandana; p. II.201).

482. A wise man should never act without reflection; what is ever likely to go wrong with a man who reflects? But the thougtless are always ruined and made the object of ridicule.

X.64 (Story of the Fool who mistook Hermits for Monkeys; p. II. 92).

483. The Man, who acts without consideration, does what is wrong, and immediately incurs reproach.

X.54 (Story of the Fool that was his own Doctor; p. II.91).

484. A wise man should never do anything rashly, for a person who acts rashly is destroyed in both worlds.

X.64 (Story of the Brāhmaṇa and the Mongoose; p. II.91).

485. A wise man should do what is beneficial to other beings, by abstaining from selfish aspirations even so far as to sacrifice his own body, in order that he may obtain perfect insight.

VI.28 (Story of Kaliṅgadatta; continuation; p. I.247).

486. The calm and the resolute man preserves his own life, and in due time regains might, and

takes revenge on his enemies, and so wins a reputation esteemed by the whole world.

XVII.115 (Story of Muktāphalaketu and Padmāvatī; p. II.516).

487. A wise man is instructed with little effort, but one whose mind is void of discernment, is not instructed even with great exertion.

VII.40 (Story of Virūpaśarman; p. I.371).

488. The wise are tested in difficulty...as heroes are tested in fight.

VI.31 (Story of Uṣā and Aniruddha; p. I.280).

489. One must be wise[7] in calamity and not let resolution go.

X.60 (Story of the Three Fish; p. II.39).

490. Calamities depart far away from the resolute, as if terrified at them.

VII.37 (Story of Niścayadatta; p. I.336).

491. Even in the most grievous hour of calamity, the wise do not take leave of their fortitude.

XII.101 (Story of Sundarasena and Mandāravatī; p. II.380).

492. (A wise man)[8] knows everything by the eye of policy. (His counsel brings good result)[9].

What is the sky without the sun? What is a tank without water? What is a realm without counsel? What is the speech without truth?

VI.33 (Story of the King Prasenajit; p. I.300).

493. A man who desires his own welfare should not act in an arbitrary manner towards the powerful, without fathoming their character and acquiring their confidence.

I.4 (Story of Vararuci; p. I.23).

494. The minds of the wise see everything by inference from signs, and by acuteness of intellect.

I.5 (Story of Śivavarman; p. I.29).

495. A wise person should place no confidence in a wicked person. One who confides in a wicked person or a black cobra will not enjoy prosperity.[10]

X. 63 (Story of the sick Lion, the Jackal and the Ass; p. II. 87).

496. The wise man never falls into the power of deep rivers or of women, both of which drown him who falls into their power, while they exhibit wanton sportfulness.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 508).

497. A wise man should not serve fools; he should serve wise men.[11]

X. 62 (Story of the Two Brothers who divided all that they had; p. II. 75).

498. The wise never flag in an enterprise which they have begun, until it is finished.

XII. 81 (Vetāla Story 7; p. II. 71).

499. A wise man, who desires happiness, should establish his mind in contentment; for discontentment produces in both worlds intolerable and unceasing grief.

X. 62 (Story of the Mendicants who became emaciated from Discontent; p. II. p. 76).

500. A wise man obtains great wealth without committing a very great crime, and when he has gained the advantage, he atones for his fault...

X. 66 (Story of the Rogue who managed to acquire Wealth by speaking to the King; p. II. 121).

6. STUPID; THOUGHTLESS MAN[12]; A FOOL[13]; A BLOCKHEAD

501. A fool is as void of sense and discernment as an animal.

X. 61 (Story of the Fool who killed his Son; p. II. 58).

502. Fools, after aspiring high, fall into their proper place.

X. 61 (Story of the ambitious Cāṇḍāla Maiden; p. II. 56).

503. Fools, with undiscerning hearts, turn things upside down, and ruin their own interests and those of other people...

X. 62 (Story of the Servants who kept Rain off the Trunks; p. II. 77).

504. Strange are the fools that the Creator produced, and wonderfully obscured with the quality of darkness!

VII. 39 (Story of Śṛṅgabhuja and the Daughter of the Rākṣasa; p. I. 364).

505. Fools do not know their own faults, though they are patent to all men.

X. 61 (Story of the violent Man who justified his Character; p. II. 60).

506. Fools are for ever becoming the object of scorn and contempt and reproach of men, and fall into misfortune, while the good, on the other hand, are thought worthy of honour.

X. 61 (Story of the Man who asked for Nothing at all; p. II. 63).

507. There is no use of rank and power to blockheads. They are like ornaments on a log of wood.

I. 6 (Story of Sātavāhana; p. I. 39).

508. A fool is deceived by a wise man who worms himself into his confidence.

X. 62 (Story of the Snake and the Frogs; p. II. 74).

509. Fools become the object of ridicule in the world and do not succeed in their objects; but wise persons are honoured.

X. 61 (Story of the Foolish Bold Man; p. II. 47).

510. A fool who spends his labour on air-castles[14], makes himself ridiculous.

X. 63 (Story of the Boys that milked the Donkey; p. II. 90).

511. A fool, who acts without an object, becomes a laughing-stock of people generally; he suffers fatigue, but does not do any good.

X. 63 (Story of the Foolish Boy that went to the Village for Nothing; p. II. p. 90).

512. Foolish people, who do not reflect, are deceived by false suppositions, and become the source of laughter to their enemies, and of sorrow to their friends.

X. 62 (Story of the Fool who saw Gold in the Water; p. II. 76).

513. Undiscerning blockhead, though he sees a crime committed before his eyes, is satisfied with hypocritical flattery, makes himself ridiculous.

X. 62 (Story of the Carpenter and his Wife; p. II. 72).

514. Only a fool that, though he sees the fault, is satisfied with insincere flattery.

X. 62 (Story of the Brāhmaṇa, the Thief and the Rākṣasa; p. II. 71).

515. Fools intent on objects of sense cannot endure reflection.

VII. 40 (Story of King Vilāśīla and the Physician Taruṇacandra; p. I. 372).

516. A fool never takes leave of his wealth until his wealth takes leave of him.

X. 61 (Story of the Miserly King; p. II. 57).

517. Fools lose wealth as soon as they get it.

X. 64 (Story of the Fool who found a Purse; p. II. 92).

518. For (fools)...the contemplation of one's possessions is dearer than life.

X. 65 (Story of the Man who had to be burnt alive; p. II. 110).

519. Foolish men, through desire of wealth, go so far as to kill their sons, in order to make false display of prescience; the wise should not make friends with such.

X. 61 (Story of the Astrologer who killed his Son; p. II.59)

520. Fools show folly, and people blinded by the

thought of their own advantage behave in a very wonderful way.

X. 61 (Story of the Fool and his Brother; p. II. 58).

521. A fool ruins his master's interest and then his own.

X. 61 (Story of the Servant who tasted the Fruit; p. II. 62).

522. A fool is plundered by his servants and slain by his foes at will.

X. 62 (Story of the Snake and the Frogs; p. II. 75).

523. Foolish people make self-contradictory statements with regard to others.

X. 61 (Story of the Brahmacārin's Son; p. II. 59).

524. Fools do themselves an injury by asking questions and giving answers without reflection.

X. 65 (Story of the Fools and the Bull of Śiva; p. II. 212).

525. In this world, fool will not even do a part of a task to the best of their power, if they are not able to complete it altogether.

X. 61 (Story of the Thirsty Fool that did not drink; p. II. 58).

526. A fool who attends only to the words of an order

and does not understand the meaning (of it), causes detriment.

X. 62 (Story of the Servant who looked after the Door; p. II. 77).

527. It is better for a simpleton to rely upon his own sense, and not to take advice.

X. 61 (Story of a Foolish Servant; p. II. 55).

528. Fools, following the advice of other fools, lose this world and the next...[15]

X. 62 (Story of the Two Brothers who divided all that they had; p. II. 75).

529. A fool (who) does an unseemly act....does not know how to conceal it.

X. 63 (Story of the Fool who was nearly choked with Rice; p. II. 89).

530. Foolish people, many in number, who are quite at home in a small accomplishment, through their attachment to unimportant accomplishment are brought to ruin.

X. 63 (Story of the Fool who was nearly choked with Rice; p. II. 89).

531. Fools, in the conceit of the folly, while they deny what need not be denied, reveal what it is

their interest to suppress, in order to get themselves believed.

X. 62 (Story of the Simpletons who ate the Buffalo; p. II. 78).

532. Foolish men often find coincidences.

I. 5 (Story of Vararuci; continued; p. I. 26).

533. Association with fools brings prosperity to no man.

X. 65 (Story of the Fool who asked the way to the Village; p. II. 112).

534. People of simple dispositions are easily imposed upon by wicked women.

X. 61 (Story of the faithless wife who was present at her own *śrāddha*; p. II. 56).

7. IGNORANT MAN[16]

535. A man, who, while ignorant, thinks himself wise, and rushes impetuously at any business, is ruined.

X. 62 (Story of the foolish Servant; p. II. 75).

FOOTNOTES

1. See also Nos. 136, 333, 413, 467-472, 476, 482, 483, 484, 501, 512, 515, 524, 526, 527, 556, 559, 623, 632, 636, 637, 657, 660.
2. See also Chapter XXXVI and Nos. 493, 625.
3. See also Chapter L (clxxii) and No. 379.
4. See also Chapter XLVII.2 and No. 504.
5. See also Nos. 37, 42, 56, 92, 99, 102, 110, 111, 117, 147, 172, 187, 188, 189, 281, 311, 313, 359, 449, 459, 508, 509, 519, 535, 567, 576, 607, 657, 664, 705, 712, 715, 719, 725, 730.
6. Literally : what object of desire is there that a resolute man cannot obtain, as long as . . . .
7. Literally: You must be wise.
8. Yogeśvara.
9. Literally : By your counsel this difficult result has been attained for your King.
10. Literally : How can he . . . enjoy prosperity?
11. Aphorism No. 528 follows.
12. See also No. 483.
13. See also Nos. 433, 457, 482, 483, 487, 497, 575, 576, 614, 615, 643, 644, 645, 695, 719.
14. Chimera.
15. Follows aphorism No. 497.
16. See also Chapter XLVIII.2 and Nos. 643, 644, 645.

XXXV ENTERPRISING MAN[1]

536. Nothing in this world is difficult to the enterprising.

VII. 37 (Story of Niścayadatta; p. I. 336).

FOOTNOTES

1. See also Nos. 439, 660, 678.

XXXVI COURAGE[1]; BRAVERY[2]; VALOUR[1]; BRAVE[2]; COURAGEOUS[1]; MAGNANIMOUS MAN; HERO[3]; TIMID MAN; TIMIDITY[4]

537. A brave man by himself, without any support, obtains prosperity.

III.18 (Story of the Ancestors and Parents of Udayana; continuation; p. I.128).

538. Mortals who possess courage can obtain all powers.

VIII.45 (Story of Sūryaprabha; continuation; p. I.415).

539. It is part of the brave man to display unbroken firmness in calamity and freedom of arrogance in success, and never to abandon fortitude.

XII.101 (Introduction; p. II.368).

540. A brave man, though unsupported, conquers in the front of battle even many enemies coming against him in fight, distracted with hate, and not considering the resources of themselves

and their foe, and by his surpassing bravery puts a stop to the fever of their conceit and pride.

IX.54 (Story of Yaśovarman and two Fortunes; p. I.536).

541. He is truly brave who does not become bewildered even in the time of calamity.

X.60 (Story of the Lion and the Hare; p. II.35).

542. A brave man never desponds when the moment for action has arrived.

III.18 (Story of Vidūṣaka; p. I.139).

543. A man's mind is sound owing to good actions in a former life and a hero who possesses self-command and energy obtains wealth, and the object of his desires and not a spiritless coward. Therefore...have recourse to self-command and strive for the attainment of your ends.

XIII.104 (Second Brāhmaṇa's Story; p. II.418).

544. Those who do not lose heart, even in calamity, obtain all they desire.

XII.71 (Story of Kamalākara and Haṁsāvalī; p. II.167).

545. The Lord grants the desires to men of fierce courage, seeming to be either terrified or pleased by them.

VII.35 (Story of the brave King Vikramatuṅga; p. I.324).

546. Truly brave men should show kindness to foes when conquered and pacified.

XV.110 (Story of Udayana and his Son; continuation; p. II.471).

547. In magnanimous men, the spirits by being elevated or depressed, indicate beforehand the approach of good or evil fortune.

XVI.111 (Story of the devoted Couple Sūrasena and Suṣeṇā; p. II.481).

548. Dwelling in any prescribed country is not the cause of empire in this world, for to men of brave disposition their own valour is the only cause of success.

III.18 (Story of the Ancestors and Parents of Udayana; continuation; p. I.128).

549. Despondency never penetrates into a hero's heart, that is cased in armour of fortitude.

XII.83 (Vetāla Story 9; p. II.277).

550. Heroes like[5] submission.

III.19 (Story of Devadāsa; p. I.147).

551. In the minds of heroes, possessed with an ardent desire of victory,... a woman, who is valueless as a straw, is of no importance[6].

IV.21 (Story of Devadatta; p. I.169).

552. A garrulous, quarrelsome, effeminate person makes heroes blush.

VII.40 (Story of Virūpaśarman; p. I.371).

553. To one who passesses heroic qualities, a king who appreciates merit is a perfect treasure-house.

V.24 (Story of Aśokadatta and Vijayadatta; p. I.71).

554. The feast of battle is for consuming the lives of heroes.

VIII.46 (Story of Sūryaprabha continuation; p. I.442).

555. Success is easily obtained when the obstacles to it are swept away by the aid of a hero.

VII.38 (Story of King Vikramāditya and the Treacherous Mendicant; p. I.349).

  

556. The timid are ever unreflecting.

III.15 (Story of the hypocritical Ascetic).

  

557. Success depends upon courage.

V.26 (Story of Śaktivega; conclusion; p. I. 225),

558. Courage and not policy ensures success.

XII.69 (Story of King Bhadrabāhu and his clever Minister; p. II.39).

559. The tree of valour only bears fruit as a general rule, when the root, being injured, is watered with the water of wisdom, and when it is surrounded with the trench of policy.

XII.96 (Vetāla Story 22; p. II. 350.

FOOTNOTES

1. See also Chapter XXXIV.2 and Nos. 11, 17, 46, 71, 94, 100, 111, 183, 320, 382, 400, 456, 479, 548, 559.
2. See also No. 678.
3. See also Nos. 110, 225, 488, 543, 625.
4. See also No. 700.
5. C. H. Tawney has "love".
6. Literally : . . . of what importance is a woman, valueless as a straw . . . ?

XXXVII SELF-CONFIDENCE

560. One, who, out of overweening self-confidence attempts the impossible, is disgraced like Rāvaṇa, who, in his pride, endeavoured to uproot Kailāsa[2]. For even the sun and the moon find Meru[3] hard to overstep.

XV.110 (Story of Udayana and his son; continuation; II.470).

FOOTNOTES

1. The Demon King of Laṅkā.
2. A mountain, Śiva's paradise.
3. A fabulous mountain, situated in the centre of the earth, heaven of India.

XXXVIII FRIEND; FRIENDSHIP[1]/ ENEMY; FOE[2]

561. A friend, that shows his friendship by ceremonious entertainment only, is a different thing from a real friend; though oil and ghee both possess the same property of oiliness (or affection), oil is oil and ghee is ghee.

X.61 (Story of Dhavalamukha, his Trading-friend and Fighting-friend; p. II.58).

562. Men...who disregard their lives for the sake of their friends, are hard to find.

XIII.104 (Story of the Second Brāhmaṇa; p. II.415).

563. Secret whispering kills friendship; counsel is ruined by garrulity; waters break a bridge[3]; cowards only are routed by a mere noise.

X.60 (Story of the Monkey that pulled out a Wedge; p. II.30).

564. The soul is able to distinguish friends from enemies.

VI.29 (Story of Kīrtsenā; p. I.265).

565. Enemy is occasionally made a friend by circumstances, but does not remain such for ever.

VI.33 (Story of the Ichneumon, the Owl, the Cat and the Mouse; p. I.298).

566. An apparently causeless affectionate movement of the heart is a sign of friendship in a former birth.

IV.22 (Story of Jīmūtavāhana; p. I.176).

567. Clever people who remain vigilant, find little difficulty in discovering holes in their opponents' armour.[4]

VI.33 (Story of Devasena and Unmādinī; p. I.295).

FOOTNOTES

1. See also Nos. 142, 192, 219, 240, 368, 414, 421, 436, 464, 512, 519, 592.
2. See also Nos. 405, 420, 486, 512, 522, 540, 546, 564, 567, 673, 678, 680, 687, 717.
3. Literally : waters break a bridge; secret whispering, friendship; counsel is ruined by garrulity, cowards . . .
4. *Scilicet* : find weak points of your enemies; applies also to king's foes.

XXXIX RELIANCE ON OTHERS OR ON THINGS[1]

568. Nobody can rely[2] on anyone before seeing the end.

X.57 (Story of the Merchant's Son and the Prostitute; p. II.6).

569. Reliance upon treacherous people is a source of calamity.[3]

XII.71 (Story of Kamalākara and Haṁsāvalī; p. II.163).

FOOTNOTES

1. See also Nos. 252, 256, 263, 358.
2. Literally : Who can rely . . . ?
3. Literally : To whom is reliance upon . . . not a source of calamity ?

XL MEDDLING IN THE AFFAIRS OF OTHERS

570. A person is ruined by meddling with what is not his own business.

X.60 (Story of the Monkey that pulled out a Wedge; p. II.29).

XLI ADVICE[1]

571. People must follow good advice, otherwise they will be rniued.

X. 60 (Story of the Pair of Ṭiṭṭibha; p. II. 37).

572. Kings[2] should never hesitate about following the advice of an excellent minister.

XII. 75 (Vetāla Story 1; p. II. 239).

573. Where there is a speaker and a hearer of... advice, which in the beginning may be[3] disagreeable, but in the end useful, there Fortune sets her foot.

X. 60 (Story of the Lion and the Hare; p. II. 34).

574. He, who does not hear the advice of the good, but listens to the advice of the bad, in a short time falls into calamity and is afflicted.

X. 60 (Story of the Lion and the Hare; p. II. 34).

575. One ought not to give advice to a fool bent on

going his own crooked way, for it only entails ridicule, being like the beautifying of ordure.

VI. 32 (Story of the Brāhmaṇa's Son Viṣṇudatta; p. I. 284).

576. People of dull intelligence, neglecting the advice of the wise, and acting impetuously are afflicted in the end.

VI. 32 (Story of the Brāhmaṇa's Son Viṣṇudatta; p. I. 285).

577. Whoever says much to a person who despises good advice, incurs thereby misfortune.

X. 60 (Story of the Three Fish; p. II. 39).

578. Women who associate with witches, fall into evil courses, but they are restrained and saved by the advice of the old.

X. 61 (Story of the Woman who wanted another Son; p. II. 62).

FOOTNOTES

1. See also Chapter XXII.6 and XLXIII.6 Nos. 309-319 and Nos. 95, 492, 527, 528, 572, 631, 654, 669.
2. *prabhu.*
3. Literally: is disageeable.

XLII VICES[1] (ANGER[2]; WRATH[3]; LUST[4]; COVETOUSNESS[5]; GREED[6]); GAMBLING[7]; PASSION[8]

1. GENERAL

579. The path of vice is a painful one indeed.

I. 4 (Story of Upakośā; p. I. 19).

580. Even hermits injure others, when beguiled by the six vices that are enemies of man[9], lust, wrath and their crew, much more so Brāhmaṇas learned in the Vedas.

III. 20 (Story of Sundaraka; p. I. 159).

581. Lust and wrath are appointed in the dispensation of Fate, from the very birth even of wise Brāhmaṇas, to be the two bolts on the door of their salvation.

III. 20 (Story of Sundaraka; p. I. 159).

582. A man who conquers wrath will not be subject to grief.

X.60 (Story of Śaravarman; p. II. 27).

583. The man who is free from anger has gained heaven.

VI. 33 (Story of Śrutasena; p. I. 293).

584. One who conquers anger, conquers this whole world.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 506).

585. Covetousness does not give pleasure, it only causes annoyance to thoes who cherish it.

X. 61 (Story of the Greedy Jackal; p. II. 51).

586. The blinding of the mind with excessive greed is the cause of all calamities[10].

V. 24 (Story of Śiva and Mādhava; p. I. 202).

587. Only ridicule can ever be the portion of the over-greedy.

IV. 22 (Story of Jīmūtavāhana; p. I. 183).

588. Unfortunate persons, whose intellect is destroyed with the vice of drinking and other vices, and with infatuation, cannot keep wealth, even when they have obtained it.

X. 57 (Story of the inexhaustible Pitcher; p. II. 4).

589. If a man is dragged against the current, he will never escape from the stream of a river, or from

a vicious tendency, but if he is carried with the current, he will escape from both.

VI. 31 (Story of Uṣā and Aniruddha; p. I. 280).

2. GAMBLING[11]

590. Recklessness and disregard of all ties are ingrained in the nature of gamblers.

XVIII. 121 (Story of the Gambler Dāgineya; p. II. 574).

591. Gamblers are reckless, abandoning wife and relations, fearless, sleeping at the foot of trees and in other exposed places, like ascetics.

XII. 73 (Story of Bhūmānanda; p. II. 205).

592. The gambler's arms are his only clothing; the dust is his bed; the cross-roads are his house; ruin is his wife.

XII. 73 (Story of Saudāminī; p. II. 195).

593. No confidence can be placed in gamblers, who profess exclusively the science of cheating, whose minds are proof against friendship, pity, and gratitude for a benefit received.[12]

XVIII. 121 (Story of the Gambler Dāgineya; p. II. 574).

594. Gamblers are always. . . abounding in every kind of trick.

XVIII. 121 (Story of Ṭhiṇṭhākarāla; the bold Gambler; p. II. 581).

595. Nothing is difficult for a black leg to do who is ruined by play.

V. 24. (Story of Śaktivega King; p. I. 196).

596. Curse on...gambling, the livelihood of Kali and Dvāpara, without law, without natural affection, such a cause of misfortunes even to royal sages.

IX. 56 (Story of Nala and Damayantī; p. I. 563).

597. There is not wealth enough in the whole world to satisfy gamblers.

V. 26 (Story of Devadatta; p. I. 229).

598. The heart of ungrateful males, addicted to hateful vices of dicing and drabbing is as hard as a sword.

II. 77 (Vetāla Story 3; p. II. 246).

599. Whoever knows the art of gambling, has a treasure in his grasp.

I. 6 (Story of Mālyavān; p. I. 33).

3. PASSION[13]; SENSES[14]

600. Men who are attracted by passion cannot remain in the good path.

III. 20 (Story of Sundaraka; p. I. 162).

601. A man[15] distracted by unholy passion makes no

distinction between what is lawful and what is illicit. The forest is like straw to a sylvan fire fanned by the wind.

VI. 32 (Story of the King and the Barber's Wife; p. I. 288).

602. Destruction is ever impending over those whose minds are captivated by objects of senses.

XII. 72 (Story of the Robber who won over Yama's Secretary; p. II. 188).

603. Considerate treatment of the elements and senses is held to be the highest duty.

II. 13 (Story of the Cunning Siddhikarī; p. I. 89).

FOOTNOTES

1. See also Nos. 95, 403, 475, 598, 609, 667.
2. See also Nos. 105, 180, 581, 582.
3. See also Nos. 180, 580, 581, 582.
4. See also Nos. 286, 287, 332, 415, 580, 581, 628.
5. See Nos. 141, 585, 701.
6. See Nos. 350, 361, 586, 587.
7. See below.
8. See below footnote 13 Chapters XLII.3 and XXII.5.
9. Lust, wrath, covetousness, bewilderment, pride and envy.
10. Literally : Of what calamities is not the blinding of the mind with excessive greed the cause?
11. See also No. 95.
12. Literally : what confidence can be placed . . . ?
13. See also Chapter L(v) and (cclxiv) and Nos. 211, 215, 233, 255, 256, 266, 305, 306, 307, 314, 353, 368, 459, 643, 683.
14. See also Nos. 14, 403, 515, 602, 603, 628.
15. Literally: a "King".

XLIII JEALOUSY[1]

604. Jealousy interferes with discernment.

I. 5 (Story of Vararuci; continued; p. I. 24).

605. Jealousy must be avoided, for that is the seed of calamities.

III. 15 (Story of Puṇyasena: p. I. 108).

606. The passion of jealousy is merely a purposeless cause of suffering, annoying others, and so far being a protection to women, it rather excites in them excessive longing.

VIII. 36 (Story of King Ratnādhipati; p. I. 334).

607. The jealousy of the husband teaches the wife to run after other men. So a wise man should guard his wife without showing jealousy.

X. 61 (Story of the Wife who accused her Husband of Murdering a Bhilla; p. II. 54).

FOOTNOTES

1. See also Nos. 219, 233, 609.

XLIV CRIME[1]

608. A crime that brings momentary pleasure, causes great misery in the next world.[2]

X11. 91 (Vetāla Story 17; p. 11. 320).

609. What crime will not sovereign power, jealousy, cruelty, drunkenness and indiscretion cause separately; much more deadly are they when combined, like five fires.

V1. 28 (Story of the Ascetic who conquered Anger; p. 1. 248).

610. Are the crows in fault when the swans eat rice?[3]

X11. 75 (Vetāla Story 1; p. II. 241).

  

611. Great people become servants to a servant who shares their criminal secrets.

V1. 32 (Story of Kadalīgarbhā; p. 1. 288).

FOOTNOTES

1. See also Nos. 269, 270, 272, 500, 573.
2. Literally: King Yaśodhara to his commander-in-chief Baladhara who urges him to take a wife of someone else: how can you, though devoted to me, urge me to commit a crime which will bring momentary pleasure, but cause great misery in the next world ?
3. *Scilicet* : crimes committed by one person cannot be attributed to another person.

XLV ROGUES

612. Rogues deceive honest people.



613. All kinds of deceptions are practised on the earth by rogues.

V. 24 (Story of Śaktivega King; p. 1. 196).

614. Rogues perpetually make sports of fools.

X. 61 (Story of the Bold Man and the Hair-restorer; p. 11. 55).

615. Rogues by means of imposture live on foolish sovereign.

X. 61 (Story of the foolish King who made his Daughter grow; p. 11. 60).

XLVI DECEIT;[1] DEVICE[2]; DISGUISE

616. By a device one can succeed.



617. Persons of eminent ability attain their end by an artifice.

X. 60 (Story of the Crane, the Snake and the Mongoose; p. II. 41-2).

618. A man becomes a laughing-stock if he employs deceit and fails.[3]

III. 15 (Story of the hypocritical Ascetic; p. 1. 104).

619. Demons assume... disguises, insinuating themselves into everything, and laughing at the exceeding want of discernment of Kings.

1. 5 (Story of Vararuci; continued; p. 1. 25).

FOOTNOTES

1. See also Nos. 142, 279, 371, 612, 613.
2. See also Nos. 300, 594.
3. Literally : We possibly become a laughing-stock, if we employ deceit and fail after all.

XLVII SLANDER; RUMOURS; SPEECH[1]

620. People are particularly fond of blackening the character of one distinguished.

V. 24 (Story of Harasvāmin; Introduction; p. I. 203).

621. Mud thrown at the heaven falls upon the head of the thrower.

VIII. 49 (Story of Ādityaśarman; the Father of Guṇaśarman; p. I. 470).

622. A general rumour, though false, injures even great men in this world.

XII. 86 (Vetāla Story 12; p. II 285).

623. Scorning words, even if they are wise, are bitter in after-taste to everyone.[2]

VII. 36 (Story of King Ratnādhipati; p. I. 332).

624. The sick man is not induced to place himself in the physician's hands by disagreeable speeches,

but he is by agreeable speeches (and) if a physician does his work by a conciliatory method.

VI. 31 (Story of Uṣā and Aniruddha; p. I. 280).

FOOTNOTES

1. See also Chapter L (cxxvii) and Nos. 277, 278, 279, 387, 492.
2. Literally : To whom is not the scorning of wise words bitter in its after-taste ?

XLVIII THE KING; HIS SUBJECTS; HIS SERVANTS; MINISTERS; KING'S POLICY

1. THE KING (LORD; SOVEREIGN) AND HIS DUTIES; SOVEREIGNTY AND ITS GOOD AND BAD SIDES; THE KING'S RULE; KINGDOM; REALM[1]

625. A King, who is hero in upholding *dharma*[2], is preferred to a King, who is only a hero with the sword. A hero in *dharma*[2] will be the lord of a thousand heroes with the sword.

IX. 52 (Story of Anaṅgaratī and her four suitors; p. I. 500).

626. If the king would desert the path of right, no one would remain loyal to his duty.[3]

XII. 91)Vetāla Story 17; p. II. 320).

627. (Kings) who desire good fortune must not abandon their virtue, even in calamity.

IV. 21 (Story of Devadatta; p. I. 170).

628. A king should first tame and mount the horses of senses and should conquer those internal foes—lust, anger, avarice and delusion, and should subdue himself as a preparation for subduing other enemies, for how can a man, who has not conquered himself, being helpless, conquer others?[4]

VI. 34 (Story of Śatrughna; p. I. 312).

629. A king should conquer himself, should inflict due chastisement, and know the difference of men's character, for in this way he will acquire his subjects' love and become thereby a vessel of prosperity.

VI. 34. 205 (Story of Śatrughna; p. I. 313).

630. Kings who do not investigate truth are not served by the good.

VIII. 49 (Story of King Mahāsena and his Virtuous Minister Guṇaśarman; p. I. 466)

631. For Kings the first duty is the preservation of their persons, and counsel is the foundation of rule.

VII. 42 (Introduction; p. I. 38)/ (Story of King Parityāgsena);

632. Discernment and reflection are the main things in governing a Kingdom.

VI. 34 (Story of Harisiṁha; p. I. 314).

633. Sovereignty has many weak points and cannot subsist a moment without being upheld.

XII. 93 (Vetāla Story 19; p. II. 332).

634. Royal dignity is an ever-exacting wife.

VII. 36 (Story of King Ratnādhipati; P. I. 331).

635. The King will soon reap the fruit of his want of discrimination, for Fortune does not long wait upon a man blind with infatuation and wanting in discrimination.

VIII. 49 (Story of Ādityaśarman; the Father of Guṇaśarman; p. I. 470).

636. The minds of Kings are most undiscerning.

I. 5 (Story of Vararuci, continued; p. I. 27).

637. The minds (of Kings) are overweening, and all discernment is washed out of them, when the waters of inauguration are poured over them, and is, as it were, swept away by the flood. and the breeze of the waving chowries fans away flies and mosquitoes.

XII. 91. (Vetāla Story 17; p. II. 321).

638. Kings are inflated with arrogance, uncontrollable as elephants, and when bent on enjoyment, they snap asunder the chain of *dharma*[2].

XII. 91 (Vetāla Story 17; p. II. 321).

639. The royal umbrella keeps off from (kings) the rays of truth, as well as the rays of the sun and their eyes, smitten by the gale of prosperity, do not see the right path.

XII. 91 (Vetāla Story 17; p. II. 321).

640. Sovereignty of the Kings, who hold it merely for the sake of oppressing the poor is of no use![5] They devour their own subjects, ravenous like cats.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 512).

641. A generous man does not desire to possess a realm, if he must do so by slaying his relations for the sake of this wicked perishable body.[6]

XII. 90 (Vetāla Story 16; p. II. 309).

642. No one cares for the command of one who is falling from his place of power.

XVI. 111 (Story of the devoted Couple Śūrasena and Suṣeṇā; p.II. 483).

2. KING, IGNORANT, FOOLISH

643. An ignorant monarch, blind with passion and avarice, is plundered by wicked servants, who show him the wrong path, and leading him astray, fling him into pits.

VI. 34 (Story of Śatrughna; p. I. 313).

644. Fortune in disgust flies from (an ignorant monarch) because he does not know the difference between man and man.

VI. 34.204 (Story of Śatrughna, p. I. 313).

645. Foolish kings[7] know how to punish, but not how to show favour.

X. 61 (Story of the King who replaced the Fish; p. II. 61).

3. THE KING AND HIS SUBJECTS[8]

646. The special virtue of a King is the protection of the virtue of his subjects.

XII. 89 (Vetāla Story 15; p. 304).

647. The King is the wishing-tree of his subjects; the subjects are the King's cows of plenty.[9]

XII. 72 (Story of the Generous Induprabha; p. II. 181).

648. No demerit or disgrace is attached to one who rules his subjects justly.

IX. 52 (Story of Anaṅgaratī in a former Birth; p. I. 513).

649. No one is permanently dear to a King.[10]

X. 60 (Story of the Louse and the Flea; p. II. 35).

4. KINGS AND WOMEN[11]; THE QUEEN; KING'S CHILDREN[72]

650. Kings, having made up their minds to experience all Kinds of fascinations, though they have captured many wives for themselves, are for ever seizing new ones.

VIII. 47 (Story of Sūryaprabha; p. I. 452).

651. The truly noble (kings) never under any circumstances, desire the wives of others.

VIII. 47 (Story of Sūryaprabha; p. I. 452).

  

652. It is care for a husband's interests that entitles a king's wife to the name of queen; by mere compliance with a husband's whims the name of queen is not obtained.

III. 17 (Story of Vihitasena; p. I. 117-8).

5. THE KING AND HIS SERVANTS; COURTIERS[13]

653. Sovereigns, by their merit in previous life, sometimes fall in with exceptionally heroic servants, who, in their nobility of soul, abounding regard for their lives and all other possessions for the sake of their master, conquer completely the two worlds.

IX. 53 (Story of Suprabha; p. I. 524).

654. A king, who desires prosperity, must listen to servants who wish him well, and they must give their lord at the right time useful counsel, even without being asked.

X. 60 (Story of the Monkey that pulled out a Wedge; p. II. 29).

655. Fie on kings who do not see who among their servants is comfortable or miserable, and fie on their courtiers who do not inform them of such matters.

XII. 81 (Vetāla Story 7; p. II. 266).

656. A mean master, with mean retainers, though he be won over by faithful service, becomes estranged.

X. 60 (Story of the Louse and the Flea; p. II. 35).

657. A king, who hates a good servant and honours a bad one, is to be avoided by the wise.

X. 60 (Story of the Lion and the Hare; p. II. 34)

658. It is better to be the servant of a Vulture-King with swans as courtiers, than to serve a swan as a king, if his courtiers be vultures, much less a king of a worse character, with such courtiers.

X. 60 (Story of the Lion, the Panther, the Crow and the Jackal; p. II. 36).

659. When a king makes another equal to himself, Fortune does not proceed as favourably as before.

X. 60 (Story of the Lion and Hare p. II. 34).

6. THE KING AND HIS MINISTERS; COUNSELLORS AND THEIR ADVICE [14]

660. When a king is one who depends on himself for success, his ministers are considered merely the instruments of his wisdom . . . but when a king depends on his ministers for success, it is their wisdom that achieves his ends, and if they are wanting in enterprise, he must bid a long farewell to all hopes of greatness.

III. 15 (Story of the hypocritical Ascetic; p. I. 104).

661. (The king should) honour all ministers according to custom in order that he may obtain success and then accomplish the conquest of the regions, so as to gain opulence in addition to virtue.

III. 19 (Story of Devadāsa; p. I. 147).

662. Discharging the duty of minister means undivided attention to the burden of king's affairs but the compliance with a king's passing fancies is the characteristic of a mere courtier.

III. 17 (Story of Vihitasena; p. I. 118).

663. Attendance on a grateful king. . . will never be void of fruit.[15]

IX. 53 (Story of King Lakṣadatta; p. I. 518).

664. Wise ministers must penetrate and observe the peculiarities of their master's character.



665. He, who is wise, gradually gets influence over his master by penetrating his character.

X. 60 (Story of the Monkey that pulled out a Wedge; p. II. 29).

666. Actions of devoted ministers[16] are inexplicable.

XII. 91 (Vetāla Story 17; p. II. 320).

667. Good ministers cannot be happy, when their lord's vices are incurable.[17]

XII. 86 (Vetāla Story 12; p. II. 287).

668. A confiding king never sees through the wicked practices of his ministers.

XII. 70 (Introduction; p. II. 147).

  

669. The root of protection (of the subjects) is counsel, and counsel resides in counsellors. If the counsellor perishes, protection perishes in its root, and virtue is certain to be impaired.

XII. 89 (Vetāla Story 15; p. II. 305).

7. KING'S POLICY; POLITICAL EXPEDIENTS; CONQUEST; WAR.[18]

670. The force of policy[19] is the best instrument in all undertakings.

XII. 69 (Story of Mṛgāṅkadatta; Introduction; II. p. 39).

671. Policy[20] is said to be the very foundation of empires.

X. 62 (Story of the War between the Crows and the Owls; p. II. 65).

672. A king must be skilled in policy[21] and self-restrained. . .

X. 62 (Story of the Snake and the Frogs; p. II. 74-5).

673. Those who know policy[21], place no confidence in the acts of a hereditary enemy.

X. 62 (Story of the Brāhmaṇa, the Thief and the Rākṣasa; p. II. 71).

674. Kings who know times and seasons, bend like canes, if it is expedient to do.

XII. 69 (Story of King Bhadrabāhu and his clever Minister; p. II. 140).

675. A case wrongly decided brings temporal and eternal death.

X. 62 (Story of the Hare, the Bird and the Cat; p. II, 68).

676. The policy of kings is very cruel.

VII. 42 (Story of King Parityāgasena, his wicked Wife and his two Sons; p. I. 383).

677. In this world, only that fortune of kings is righteous and glorious, which is acquired by one's own strength after conquering the kingdoms.

IX.52 (Story of Anaṅgaratī in a former Birth; p.1.510).

678. A brave and enterprising king, who possesses allies conquers his foes.

X.62 (Story of the War between the Crows and the Owls; Introduction p.11.64).

679. A lord of earth[22], that is not intent on conquest, is to be blamed as much as the effeminate husband of a woman.

IX.52 (Story of Anaṅgaratī in a former Birth; p.1.512).

680. Death is preferable to submission to the foe, or retiring to another country.

X.62 (Story of the War between the Crows and the Owls; p. 11.64).

681. A king who wishes to be victorious must first see the distinction between what is practicable and what is not practicable. What cannot be acccomplished by an expedient, he should reject as impracticable. That is practicable which can be accomplished by an expedient. Now expedients in this matter are of four kinds, and are enumerated as conciliation, gifts, division and force.[23] This order represents their comparative advan-

tages, the first being better than the second and so on.

XII.102 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; p.II.394).

682. The great plant of policy, watered with the streams of expedient, and nourished with due time and place, will bring forth fruit[24].

VI.33 (Story of Devasena and Unmādinī; p.I.295).

683. Though all the usual politic expedients may advantageously be employed, the principal element of sound state-craft is the averting of misfortune.

III.15 (Story of Puṇyasena; p. I.107).

684. War that involves a great waste of human life, is an inexpedient expedient, and sages affirm it to be the worst of all political measures[25].

XII.103 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; II.397).

685. Even mighty ones cannot always be assured of having the fortune of victory on their side in battles.[26]

XII.102 (Story of Mṛgāṅkadatta and Śaśāṅkavatī; continuation; p.II.394).

686. War is not meant for kings without considering their power.

IX.52 (Story of Anaṅgaratī in a former Birth; p. I. 513).

687. With a powerful enemy, (a king) must either retire to another country, or adopt conciliation.[27]

X.62 (Story of the War between the Crows and the Owls; p.II. 64).

FOOTNOTES

1. See also Nos. 95, 98, 134, 176, 368, 373, 414, 438, 492, 553, 615, 619, 648, 667, 697, 710, 724.
2. Moral Law. C. H. Tawney uses the term "religion".
3. Literally : If I (King Yaśodhana) desert the path of right, who will remain loyal to his duty ?
4. For duties of the King, see *K.S.S.* VI.34.193-201, 203-204, Nos. VI.34, 202, 205.
5. Literally: What is the use, father, of the sovereignty of those kings, who . . .
6. Literally : What generous man desires to possess a realm . . . ?
7. Literally: A silly king knows . . .
8. See also Nos. 142, 629, 629, 540, 669.
9. Literally: For you (oh king) are their [the subjects] wishing-tree, and they [the subjects] are your [the king's] cows of plenty.
10. Literally: who is not . . .
11. Cf. Chapter XXII; see also No. 362.
12. Cf. Chapter XXV; see also Nos. 368, 373.
13. Cf. Chapter XLIX and No. 662 and below Nos. 660-669.
14. See also Nos. 95, 572, 654 and above Nos. 653-659.
15. Literally : How can the attendance on a grateful king, who has exellent courtiers, be void of fruit?
16. Literally: followers.
17. Literally: How can good ministers . . . ?
18. See also Nos. 492, 559, 661, 717; see also Battle: Nos. 488, 540, 554, 685.
19. *prajñā-kāla.*
20. *rājya.*
21. *nīti..*
22. the king.

23. *sāma, dāma, bheda, daṇḍa.* (This saying is in accordance with the Indian rules on polity, as found in the *dharma* and *artha-śāstra*-s).

24. Literally: will not that same great plant. . . truly bring forth fruit ?

25. Cf. fn. 23 and No. 685.

26. No. 684.

27. Cf. fn. 23.

XLIX SERVICE[1]; SERVANT AND MASTER[2]

688. Those, whose souls are exclusively devoted to the service of another, do not care for their own families.

XVI.111 (Story of the devoted Couple, Sūrasena and Suṣeṇā; p. II.481).

689. Servants are bound to preserve their masters even by the sacrifice of their lives.

XII.91 (Vetāla Story 17; p. II. 321).

690. Those who are devoted to their master grudge them neither their sons' lives not their own.

IX.53 (Story of Suprabha; p.I. 522).

691. Until a servant's guilt is effaced, he cannot obtain the favour of his master; even by going through hundreds of hardships.

IX.53 (Story of king Lakṣadatta; p. I.518).

692. One useful (servant) is to be sought after, though a stranger, but a mischievous one is to be abandoned; a cat being useful, is bought with money, brought from a distance, and cherished; but a mouse, being harmful, is carefully destroyed, though it has been nourished up in one's house.

X.60 (Story of a Monkey that pulled out a Wedge; p.II.29).

693. Servants leave a master who does not support them; bees a tree without flowers; swans a tank without water, in spite of long association.

X.61 (Story of the Greedy Jackal; p.11.51).

694. A servant cannot exist without subsistance[3].

X.62 (Story of the Snake and the Frogs; p.11.74).

695. A servant will do anything for gain[4].

VI.32 (Story of the king and the Barber's Wife; p.1.289).

696. Foolish attendants, by quarrelling with one another, ruin their master's interests, and do not reap any advantage for themselves.

X.63 (Story of the Teacher and his Two Jealous Pupils; p.11.88).

697. Masters[5], like mountains, are exceedingly rough, firm, uneven, difficult to access, and surrounded with noxious characters.

X.60 (Story of the Monkey that pulled out a Wedge; XI. p. 11.2.9)[6].

FOOTNOTES

1. See also Chapter XLVIII 5 and Nos. 188, 497, 522, 643, 656.
2. See also Nos. 82, 188, 192, 521, 522, 611, 643.
3. Literally : How can a servant exist without subsistence?
4. Literally: What will not all alien servants do for gain, being easily corrupted.
5. Literally : Lords.
6. Also in Vallabhadeva's *Subhāṣitāvalī* 3221.

L MISCELLANEA

(i) *Abandonment; Desertion*
See Nos. 414, 417, 464;
of wife No. 591.

(ii) *Achievement*
See Act (Chapter III).

(iii) *Actor, Actress*
See No. 358.

(iv) *Advantage*
See Gain (Chapter XIII).

(v) *Affection, Affectionate*
See Chapters XXI, XLII.3 and Nos. 33, 52, 104, 156, 185, 188, 229, 238, 273, 285, 333, 354, 356, 357, 359, 397, 414, 592, 596.

Affection to Women
See Nos. 104, 156, 335.

(vi) *Affliction*
See Nos. 14, 267, 576, 710.

(vii) *Aggregation*
See No. 730.

(viii) *Age*
See also Chapter L(cccxxx) and No. 727.

(ix) *Aid* implored
See No. 424.

(x) *Air-castles*
See Chimera, Chapter L(xliii).

(xi) *Ally*
See Chapter XLVIII 7 and No. 678.

(xii) *Anger*
See Chapter XLII.1.

(xiii) *Animal*
See Nos. 189, 414, 464, 470, 501, 704.

(xiv) *Arrogance*
See Nos. 539, 638.

(xv) *Artifice*
See device (Chapter XLVI).

(xvi) *Ascetism, Ascetic, Hermit*
See Endurance, Chapter L(cii) and Nos. 42, 134, 137, 318, 357, 580, 591, 711, 722.

(xvii) *Aspiration*
See No. 20.

(xviii) *Attachment*
See Chapters XXII and L(liii) and Nos. 219, 268, 312, 350.
To Women: See Nos. 219, 268, 312. 342, 344, 397.

(xix) *Attendance on a King*
See No. 663.

(xx) *Attendant*
See Servant (Chapter XLIX).

(xxi) *Audacity*
See No. 244.

(xxii) *Avarice, Avaricious Man*
See Chapter XLII.1 and Nos. 415, 628, 643.

(xxiii) *Bad* (man)
See Chapter XXX.

(xxiv) *Base* (man)
See Chapter XXX.

(xxv) *Bathing Place, Holy Place*
See Chapter L(ccx).

(xxvi) *Beauty*
See Chapter XXII.5 and Nos. 97, 191, 394, 395, 485, 641.

(xxvii) *Benefactor, Benefit*
See Nos. 128, 406, 429.

(xxviii) *Beneficence*
See Nos. 1, 485.

(xxix) *Births, former*
See Reincarnation (Chapter II).

(xxx) *Blockhead*
See Fool (Chapter XXXIV.6).

(xxxi) *Boostfulness*
See No. 457.

(xxxii) *Body*
See Chapter XLVII (Life) Nos. 97, 156, 191, 394, 395, 485, 641, 725.

(xxxiii) *Boorishness*
See No. 700.

(xxxiv) *Brāhmaṇas*[1]

698. Brāhmaṇas can accomplish all things in this world by means of ceremonies in accordance with the scriptures.

II.13 (Story of Devasmitā; p. I.85).

699. Brāhmaṇas are always soft-hearted.

I.5 (Story of Vararuci; continued; p. I.24).

700. Brāhmaṇas who live by chanting the *Sāmaveda* are the home of timidity, boorishness and ill-temper.

III.18 (Story of Vidūṣaka; p. I.130).

(xxxv) *Bribe*[2]

701. Bribe is the sovereign specific for attracting the covetous.

V.24 (Story of Śiva and Mādhava; p. I.198-9.

(xxxvi) *Bride*

See Chapter XXV.4 (Marriage).

(xxxvii) *Calm*

See No. 486.

(xxxviii) *Castes*

See also Chapter L (clxxxiii) and Nos. 167, 384, 385.

(xxxix) *Character*

See No. 95.

(xl) *Chastisement*
See No. 629.

(xli) *Chastity*[3]

702. Those that are rich in chastity deliver others.

XII.72 (Story of the Parrot who taught Virtue; p. II.183).

(xlii) *Cheating*
See No. 592.

(xliii) *Chimera, Air-castles*
See No. 510.

(xliv) *Clever, Cleverness*
See *Wise, Wisdom* (Chapter XXXIV).

(xlv) *Cobra*
See Serpent, Chapter L (cclxx).

(xlvi) *Commander*
See No. 642.

(xlvii) *Common sense*
See Wisdom (Chapter XXXIV).

(xlviii) *Compassion*
See Nos. 1, 397, 421.

(xlix) *Compliance with Women*
See No. 316.

(l) *Conceit*
See Chapter L(ccxxi) and No. 540.

(li) *Conciliation*
See Chapter XLVIII.7 and No. 624.

(lii) *Conduct*
See Nos. 198, 217, 288, 423.

(liii) *Confidence*
See Nos. 431, 432, 508, 592.
In Women (wives)
See Nos. 261, 262, 263, 272, 309, 310, 311, 358, 493, 494.

In Harlots
See No. 347.

(liv) *Connection with*
See Chapter XXXII.

(lv) *Consideration*
See Chapter L (ccxcvi).

(lvi) *Contempt, Reproach, Scorn*
See Chapter L (cclxviii) and No. 506.

(lvii) *Content, Content Men, Contentment,*[4] *Discontentment*[5]

703. Discontentment does harm.

X.62 (Story of the Two Brothers who divided All that they had; p. II.75).

(lviii) *Country*
See also Chapter L(cxcv) and (ccxiii) and Nos. 439, 548, 680, 687, 705, 716.

(lix) *Courtesan*
See Chapter XXIV.

(lx) *Courtier*
See Chapter XLVIII.5, 6.

(lxi) *Covetousness*
See Chapter XLII.1, XV and L (xxii).

(lxii) *Coward*
See Nos. 543, 563.

(lxiii) *Cruelty*
See Chapter X and Nos. 335, 609.

(lxiv) *Cunning*
See No. 265.

(lxv) *Curse*
See Nos. 15, 265, 596, 655.

(lxvi) *Danger*
See No. 403.

(lxvii) *Darkness*
See Ignorance (Chapter XXXIV.4).

(lxviii) *Deception*
See Nos. 265, 289, 387, 508, 512, 612, 613.

(lxix) *Decision*
See No. 675.

(lxx) *Deed*
See Act (Chapter II).

(lxxi) *Delay*
See No. 112.

(lxxii) *Deliberation*
See No. 212.

(lxxiii) *Delusion*
See Chapter XLII and Nos. 166, 628.

(lxxiv) *Demon, Rākṣasa, Witch*
See Nos. 3, 16, 124, 243, 380, 578, 619.

(lxxv) *Dependence*
See Confidence, Chapter L(IV)

(lxxvi) *Desertion*
See Abandonment, Chapter L(i).

(lxxvii) *Desired object*
See No. 543.

(lxxviii) *Despondency*
See Nos. 184, 549.

(lxxix) *Destruction*
See Nos. 70, 602.

(lxxx) *Devotion*
See No. 15.

(lxxxi) *Dice*
See Chapter XLII.2

(lxxxii) *Difficulty*
See Nos. 39, 402.

(lxxxiii) *Dignity*
See Chapter XLVIII and No. 634.

(lxxxiv) *Disagreeable*
See No. 422.

(lxxxv) *Discernment*
See Nos. 210, 216, 487, 501, 503, 604, 619, 632, 636, 637.

(lxxxvi) *Discontentment*
See Chapter L(lvii) and Nos. 499, 703.

(lxxxvii) *Discretion/Indiscretion*; *Discreet*[6] */Indiscreet Person*

704. Even animals are able to rule prosperously by means of discretion, but the indiscreet are always ruined and become the laughing-stock of the public.

X.62 (Story of the Snake and the Frogs; p. II.75).

(lxxxviii) *Discrimination*[7]

705. A wise man cannot take pleasure in a wicked place, the inhabitants of which are wanting in discrimination.

V.24 (Story of Harasvāmin; p. I.204).

706. People who are deluded by reports are not, as a rule, capable of discrimination.

V.24 (Story of Harasvāmin; p. I.203).

(lxxxix) *Disease, Sickness*
See Nos. 192, 624.

(xc) *Dishonour*
See Chapter XXXI.

(xci) *Dissolution*
See No. 730.

(xcii) *Distrees*
See Chapter VI and No. 381.

(xciii) *Disunion*
See Chapter XVI. 2 and Nos. 47, 87, 169, 730.

(xciv) *Division*
See Chapter XLVIII. 7

(xcv) *Drunkenness*
See Chapter L(clxvii) and Nos. 287, 293, 588, 609.

(xcvi) *Dwelling, House, Home*
See Chapter L (cxxii) and Nos. 205, 318, 345, 378, 420, 540, 593, 716.

(xcvii) *Education*
See No. 487.

(xcviii) *Effeminate Person*
See Nos. 552, 679.

(xcix) *Effort*
See Nos. 163, 418, 440, 487.

(c) *Egoism, Egotism*
See Chapter XVII and Nos. 121, 393, 485.

(ci) *Elixir*
See No. 711.

(cii) *Endurance*[8]; *Ascetic*; *Hermit*[9]

707. By endurance everything is acquired[10]

XII. 69 (Introduction; p. 11. 137).

708. The fortunate ones, whose characters are free from perturbation,

and who betake themselves to patient endurance, obtain again their own rank, though they may have fallen far from it.

XII. 73 (Story of Bhūnandana ; p. II. 201).

709. Such as Rāma etc. are gods, their souls can endure all thing ; but the same thing might be intolerable to men[11].

III. 15 (Story of Unmādinī ; p. I. 105).

710. Affliction is bravely endured by kings who have their eyes firmly fixed on their duty.

III. 15 (Story of Unmādinī ; p. I. 105).

  

711. By the goodness of ascetcssmi and self-denial of men of old time, and by the virtue of the age, elixirs were produced.

VII. 40 (Story of King Vilāśīla and the Physician Taruṇacandra ; p. I. 372).

(ciii) *Energy*

See No. 543.

(civ) *Envy*

See also Chapter XLII. 1 and Nos. 275, 543.

(cv) *Esteem*

See No. 486.

(cvi) *Evil*

See Chapters XXII.2, XXIII. 2, XXX.

(cvii) *Evil Spirits*

See No. 3.

(cviii) *Expedient, Political*

See Chapter XLVIII. 7

(cix) *Failure*

See No. 618.

(cx) *Falsehood*

See Chapter L(cccxvii)

(cxi) *Fame*

See Nos. 127, 136, 441.

(cxii) *Faults*

See also Chapter XXII. 4 and Nos. 1, 368, 500, 514.

(cxiii) *Favour*

See No. 645.

(cxiv) *Fear; Fearless*[12]

712. Fear has not learned to bestir herself in the breast of the resolute.

III. 18 (Story of Vidūṣaka; p. I. 132).

(cxv) *Festivals, religious*
See No. 158.

(cxvi) *Fickleness*
See also Chapter XXII. 4a and Nos. 95, 103, 252, 299, 444.

(cxvii) *Fight*
See Chapter XLVIII. 7

(cxviii) *Fire*
See Nos. 601, 609, 720

(cxix) *Flattery*
See Nos. 513, 514.

(cxx) *Flesh Eating*
See No. 3.

(cxxi) *Foe*
See Enemy (Chapter XXXVIII).

(cxxii) *Food and drink*
See also Chapter L(xcviii) and Nos. 166, 167.

(cxxiii) *Force*
See Chapter XLVIII.7.

(cxxiv) *Former Birth*
See Chapter II.

(cxxv) *Fortitude*
See Nos. 491, 539, 549.

(cxxvi) *Fraud*
See No. 162.

(cxxvii) *Garrulity*
See also Chapter XLVII and Nos. 416, 552, 563,

(cxxviii) *Germ*
See Seed Chapter L (cclxii)

(cxxix) *Gift, Giving*
See Chapter XI.

(cxxx) *Governing*
See Chapter XLVIII. 1.

(cxxxi) *Gratitude*
See Nos. 592, 663.

(cxxxii) *Greed*
See also Chapter XLII and Nos. 350, 361, 586, 587.

(cxxxiii) *Hālāhala-poison*
See Nos. 262, 296.

(cxxxiv) *Hardship*
See No. 72.

(cxxxv) *Hatred, Hate*
See also Nos. 33, 301, 309, 540, 653.

(cxxxvi) *Head*
See also Chapter XVII and No. 395.

(cxxxvii) *Heart*
See Chapter XXII. 5 and Nos. 360, 414, 544, 598.

(cxxxviii) *Heavenly Beings*
See Chapter I. 4

(cxxxix) *Help*
See No. 424.

(cxl) *Hermit*
See Chapter L (xvi).

(cxli) *Holy Bathing Places*
See Chapter L (ccx).

(cxlii) *Home*
See Chapter L(xcvi).

(cxliii) *Hospitality*

713. Hospitality will not bear its fruit in the next world, its fruit is in this.

VIII. 47 (Story of Sūryaprabha; continuation p. I. 447.

(cxliv) *Hostility*
See No. 104.

(cxlv) *House*
See Chapter L(xcvi).

(cxlvi) *Householder*
See No. 375.

(cxlvii) *Human Existence*
See Chapter XVII.

(cxlviii) *Humility*
See No. 241.

(cxlix) *Hunger*
See No. 155.

(cl) *Hunting*
See No. 124.

(cli) *Ignorance*
See Chapter XXXIV.

(clii) *Ill-tempered*
See No. 700.

(cliii) *Immodest Conduct*
See Chapter L(lii).

(cliv) *Immorality*
See No. 244.

(clv) *Importance*
See No. 396.

(clvi) *Impostor*

714. Even clever women are deceived by the tales of an impostor.

VI. 32 (Story of the King and the Barber's Wife; p. I. 289).

(clvii) *Inauspicious*
See Chapter VI.

(clviii) *Indifference*
See No. 312.

(clvix) *Indiscretion*
See Chapter L(lxxxvii) and No. 609.

(clx) *Indiscrimination*
See N. 301.

(clxi) *Infatuation*
See Nos. 312, 588, 635.

(clxii) *Insincerity*
See. No. 104.

(clxiii) *Instigations of women*
See No. 314.

(clxiv) *Instruction*
See Chapter L (xcvii) Education.

(clxv) *Intellect*
See also Chapter XXXIV. 1 and No. 413

(clxvi) *Interdiction*
See No. 50.

(clxvii) *Intoxication*
See also Chapter L(xcv) and Nos. 95, 287, 293, 589, 609.

(clxviii) *Joy*
See Chapter XIX.

(clxix) *Karma*
See Chapter II.

(clxx) *Killing*
See No. 304.

(clxxi) *Kindness*
See No. 546.

(clxxii) *Knowledge*
See also Chapter XXXIV.3 and No. 121.

(clxxiii) *Laughing stock*
See Chapter L (cclviii)

(clxxiv) *Little Soul, Men of*
See No. 455.

(clxxv) *Little Thing*[13]

715. Wise men should not allow...a little thing to damp their ardour in the keeping of the law of righeousness.[14]

XII.72 (Story of king Vinītamati; p.11.176).

(clxxvi) *Lord*
See king (Chapter XLVIII); Creator (Chapter I).

(clxxvii) *Lot of men*
See also Chapter IV and Nos. 57, 58, 59, 60.

(clxxviii) *Lust*
See Chapter XLII.1

(clxxix) *Magic*
See No. 111.

(clixxx) *Mankind*
See Chapter XVI and No. 288.

(clxxxi) *Master and Servant*
See Chapter XLIX.

(clxxxii) *Matron*
See Chapter XXII.3

(clxxxiii) *Merchant*
See Chapter L (xxxviii) (castes) and Nos. 98, 361.

(clxxxiv) *Mercy*
See Nos. 159, 404.

(clxxxv) *Merit*
See Nos. 13, 20, 379, 553, 653, 723.

(clxxxvi) *Might*
See also Chapter L(ccxix), L (cclxxxiii) and Nos. 486, 685.

(clxxxvii) *Mind*
See Chapter XXXIV.

(clxxxviii) *Minister*
See also Chapter XLV111. 6 and No. 572.

(clxxxix) *Mirth*
See Chapter X1X.

(cxc) *Mischief*
See. Nos. 366, 367.

(cxci) *Misery*
See Chapter XV111.

(cxcii) *Misbehaviour*
See No. 315.

(cxciii) *Modesty*
See No. 333.

(cxciv) *Morality*
See No. 210.

(cxcv) *Mother-country*[15]

716. Love of dwelling in one's mother country naturally draws every man.

XV.110 (Story of Udayana and his Son; continuation; p.11.477).

(cxcvi) *Multitude*[16]

717. Numerous and powerful foes are hard to conquer.



718. Numbers prevail in this world.

X.62 (Story of the Brāhmaṇa, the Goat and the Rogues; p.11.68 and 69).

719. A single wise man fallen among many fools, like a lotus in the path of the waves, is surely overwhelmed.

VI.32 (Story of the Brāhmaṇa's Son Viṣṇudatta; p. I.284).

(cxcvii) *Nature of Thing*[17]

720. No one can deprive the fire of its tendency to burn.[18]

X11.74 (Story of Akṣakṣapaṇaka; p.II.222).

721. All adders are venomous, water-snakes are not venomous.[19]

II.14 (Story of Ruru; p.I.98).

(cxcviii) *Noble Man*
See also Chapter XXX and Nos. 130, 389.

(cvcix) *Offsprings, religious*
See Nos. 375, 723.

(cc) *Offsprings*
See Chapter XXV.

(cci) *Old Age*
See Chapter L(cccxxx) and Nos. 14, 135, 192, 202, 291,415, 430, 578, 727.

(ccii) *Opulence*
See Chapter XIII.

(cciii) *Pain*
See Nos. 31, 199.

(cciv) *Path* (good, right, wrong)
See Nos. 600, 639, 643.

(ccv) *Patience*
See No. 36.

(ccvi) *Perishable Objects*
See Chapter L (cccii) and No. 730.

(ccvii) *Permanence*
See No. 127.

(ccviii) *Person*
See Creature, Man (Chapter XXIX).

(ccix) *Physician*
See No. 624.

(ccx) *Pilgrimage*; *Holy Bathing Places*

722. A pilgrim whose pillow is his arm, who sleeps upon the ground and lives on alms, and drinks only water, is not free from cares, even though he has attained equality with hermits.

VIII. (Story of Ādityaśarman, the Father of Guṇaśarman; p. 1.470).

723. He who can acquire merit by offering to the gods, to the manes of deceased ancestors, and to the

fire, by vows and muttering prayers, what is the use of wandering about on pilgrimages ?

VIII.49 (Story of Āditya-śarman, the Father of Guṇaśarman ; p.I.470).

724. Kings, who are carefully guarded, have nothing to do with pilgrimage, which is exposed to many dangers.

XII.93 (Vetāla Story 19 ; p.II.332).

725. Purity which comes of wealth is sought by charity...but holy bathing-places have everlasting purity. And a wise man must visit them, while he is young ; for otherwise how can he be sure of reaching them as this body cannot be relied on?

XII.86 (Vetāla Story 12 ; p.II.285).

(ccxi) *Pit*

See No. 643.

(ccxii) *Pity*

See Nos. 405, 592.

(ccxiii) *Place*

See also Chapters L(lviii) and L(ccxcix) and Nos. 60, 705.

(ccxiv) *Pleasure(s)*

See Nos. 473, 585, 608, 705, 730.

(ccxv) *Policy*
See also Chapter XLVIII.7 and Nos. 492, 558, 559.

(ccxvi) *Polygamy*
See No. 340.

(ccxvii) *Poor man*
See Chapter XIV.

(ccxviii) *Possessions*
See Chapter XIII.

(ccxix) *Power, Might*
See also Chapters XXXVI and L(ccxxvi), L(cclxxxiii) and Nos. 493, 507, 609, 625, 642.

(ccxx) *Preservation*
See Chapter XVII.

(ccxxi) *Pride*
See Chapter XLII and L (1) and Nos. 153, 540, 560.

(ccxxii) *Principles*
See No. 417.

(ccxxiii) *Privacy*
See No. 293.

(ccxxiv) *Procrastination*
See No. 114.

(ccxxv) *Prostitute*
See Harlot (Chapter XXIV).

(ccxxvi) *Protection*
See Nos. 646, 669.

(ccxxvii) *Providence*
See also Chapter IV and Nos. 55, 167, 288, 350, 351, 363.

(ccxxviii) *Punishment*
See No. 645.

(ccxxix) *Purity*
See No. 725.

(ccxxx) *Quarrel*, *Quarrelsome man*
See Nos. 552, 695.

(ccxxxi) *Queen*
See Chapter XLVIII.4.

(ccxxxii) *Quicksilver*
See No. 300.

(ccxxxiii) *Rākṣasa*-s
See Chapter L(lxxiv) (Demon).

(ccxxxiv) *Rāma*
See No. 709.

(ccxxxv) *Rashness*
See also Chapters XXXIV and L(ccxvi) and No. 484.

(ccxxxvi) *Rāvaṇa*
See No. 560.

(ccxxxvii) *Realm*
See also Chapter XLVIII.1 and No. 641.

(ccxxxviii) *Recklessness*
See Nos. 243, 269, 271, 590, 591.

(ccxxxix) *Reflection*, *Thought*
See Chapter L(ccxcvi).

(ccxl) *Relations, Relatives*
See Chapter XXVII.

(ccxli) *Renown*
See No. 136.

(ccxlii) *Rescue*
See also Chapter XVII and No. 414.

(ccxliii) *Reproach*
See Chapter L(lvi).

(ccxliv) *Resolute Man, Resoluteness*
See Chapter XXXIV.1 and 5.

(ccxlv) *Respect*
See No. 407.

(ccxlvi) *Restraint*
See Chapter L(cclxiv).

(ccxlvii) *Retirement*
See Chapter L(cci) and L(cccxxx).

(ccxlviii) *Revelation*
See No. 73.

(ccxlix) *Revenge*
See Nos. 365, 486.

(ccl) *Riches, Rich person*
See Chapter XIII.

(ccli) *Ridicule*
See Chapter L(cclviii).

(cclii) *Ruin*
See Nos, 576, 593,

(ccliii) *Rushness*
See also Chapter XXXIV.6 and Nos. 535, 576.

(ccliv) *Salvation*
See No. 581.

(cclv) *Sati–Self–immolation*
See No. 302.

(cclvi) *Satisfaction*
See Chapter XIX.

(cclvii) *Sciences*

726. Might of Sciences is hard to overcome.

VIII.46 (Story of Sūryaprabha; continuation; p. I.439).

(cclviii) *Scorn, Contempt, Ridicule, Laughing Stock*
See Nos. 482, 509, 510, 511, 512, 513, 575, 587, 618, 704.

(cclix) *Sea* (wave)
See Nos. 86, 108, 158, 160, 426.

(cclx) *Seclusion of Women*
See also Chapter XXII and No. 233.

(cclxi) *Secret*
See Nos. 12, 280, 281, 282, 563. 611.

(cclxii) *Seed, Germ*
See Nos. 19, 20, 21.

(cclxiii) *Self–Command*
See also Chapter L(cclxiv) and No. 543.

(cclxiv) *Self-Control; Self-restraint; Self-Command*[20]

727. There is no period for self-control or absence of self-control fixed by age; any one, even when a child, attains self-control, if favoured by the Lord, but no bad man attains self-control even when old.

IX.51 (Story of Alaṁkāra-vatī p. I. 484).

(cclxv) *Self-denial*
See Chapter L(xvi).

(cclxvi) *Self-immolation*
See Chapter L(cclv).

(cclxvii) *Self-restraint*
See Chapter L(cclxix).

(cclxviii) *Sense*
See Chapter XXXIV.

(cclxix) *Senses*
See Chapter XLII.3.

(cclxx) *Serpent, Snake, Cobra*
See Nos. 223, 256, 262, 304, 306, 337, 495, 721.

(cclxxi) *Short-lived*
See Chapter L(cccii).

(cclxxii) *Sickness, sick person*
See Chapter L(lxxxix).

(cclxxiii) *Signs, inference from*
See Nos. 494, 566.

(cclxxiv) *Simpleton*
See Chapter XXXIV.6.

(cclxxv) *Sin*[21]

728. Bodily sin should be avoided.

IX.56 (Story of the Brāhmaṇa Candrasvāmin; p. I.553).

(cclxxvi) *Sincerity*
See Nos. 356, 358.

(cclxxvii) *Sleep*
See No. 591.

(cclxxviii) *Snake*
See Serpent, Chapter L(cclxx).

(cclxxix) *Sovereign(ty)*
See Chapter XLVIII.1 and Nos. 633, 640.

(cclxxx) *Spite*
See No. 283.

(cclxxxi) *Spring*
See Nos. 177, 178, 179.

(cclxxxii) *Statecraft*
See Chapter XLVIII.7.

(cclxxxiii) *Strength*
See also Chapters XXVI and L(clxxvi) and Nos. 469, 677, 686.

(cclxxxiv) *Stupid Man*
See Chapter XXXIV. 6.

(cclxxxv) *Subjection to Women*
See also Chapter XXII and L(ccxxxvi) and No. 317.

(cclxxxvi) *Submission*
See also Chapter L(ccxxxv) and No. 550.

(cclxxxvii) *Success, Successful*
See Nos. 11, 110, 126, 133, 470, 539, 584, 555, 557, 558, 660, 661.

(cclxxxviii) *Suitor*
See Chapter XXV. 4.

(cclxxxix) *Sufferings*
See Nos. 75, 148, 400, 408, 601.

(ccxc) *Svarga*
See No. 121.

(ccxci) *Talisman*
See No. 262.

(ccxcii) *Task*
See No. 67.

(ccxciii) *Temporary Things*
See Chapter L(ccii).

(ccxciv) *Thief*
See No. 429.

(ccxcv) *Things*
See Little Things. Nature of Things. Value of Things.

(ccxcvi) *Thought, Thoughtful (ness) Thoughtlessness; Reflection*
See also Chapter XXXIV and No. 136, 482, 483, 484, 512, 515, 524, 526, 556, 637.

(ccxcvii) *Tilottamā*
See No. 5.

(ccxcviii) *Time*[22]

729. Everyone is subject to time[23].

X. 60 (Story of the Louse and the Flea; p. II. 35).

(ccxcix) *Time and Place*

See No. 682.

(ccc) *Tirtha*

See Chapter L (ccx).

(ccci) *Transgression*

See No. 408.

(cccii) *Transient, Transitory, Temporary, Momentary*[24]

730. All aggregations end in dissolution, all erections end in a fall, all unions end in separation, and life ends in death. So what pleasure can wise men take in the perishable objects.

IX. 51 (Story of Alaṁkāravatī; I. 484).

(ccciii) *Treachery, Treacherous man*

See Nos. 122, 245, 348, 569.

(ccciv) *Treasure*

See No. 599.

(cccv) *Trickery*

See No. 594.

(cccvi) *Trivarga*[25]

See No. 375.

(cccvii) *Trust in*

See also Chapter L(liii) and No. 431.

(cccviii) *Truth/Untruth*
See Nos. 2, 120, 278, 348, 492, 630, 637, 638, 639.

(cccix) *Unauspicious*
See Chapter VI.

(cccx) *Unchaste*
See Chapter XXII. 4.

(cccxi) *Undertaking*
See Chapter II.

(cccxii) *Undiscerning*
See No. 636.

(cccxiii) *Unfaithfulness*
See Chapter XXII. 4

(cccxiv) *Unfortunate man*
See also Chapter VI and Nos. 72, 183.

(cccxv) *Unhappiness, Unhappy Man*
See Chapter XVIII

(cccxvi) *Unstableness*
See Chapter XXII. 4.

(ccxvii) *Untruth*
See Chapter L(ccviii).

(cccxvili) *Upright Man*
See Chapter XXX.

(cccxix) *Value of Things*

731. The destruction of a jewel for the sake of a piece of glass is never becoming[26].

IV. 22 (Story of Jīmūta-vāhana; p. I. 183).

(cccxx) *Vengeance*
See No. 306.

(cccxxi) *Victory*
See Nos. 551, 685.

(cccxxii) *Vigilance*
See No. 567.

(cccxxiii) *Villain*
See Chapter XXX.

(cccxxiv) *Violence*
See No. 142.

(cccxxv) *War*
See Chapter XLVIII. 7

(cccxxvi) *Wave*
See Chapter L(cclix).

(cccxxvii) *Wine*
See Chapter L(clxvii).

(cccxxviii) *Witch*
See Chapter L(lxxix)

(cccxxix) *Wrath*
See Chapter XLII. 1.

(cccxxx) *Youth and Old Age*[27]

732. Youth is twin-brother of mirth.

II. 12 (Story of the Ancestors and Parents of Udayana; cotinuation p. I. 75).

733. The brimmings of the streams, the flower of the trees, the digits of the moon, wane and return again, but not the youth of men.

IX. 55 (Story of King Kanakavarṣa and Madanasundarī; p. I. 542[28]).

FOOTNOTES

1. See also Nos. 1, 3, 13, 361, 375, 419, 580, 581, 698-699, 700.
2. See also Chapter XLII.1.
3. See also Chapter XXII.3 and No. 459.
4. See also Nos. 439, 499.
5. See also No. 499.
6. See also No. 457.
7. See also Nos. 293, 635.
8. See also Nos. 71, 111, 184, 305, 331, 439.
9. See also Chapter L(xvi) and Nos. 4, 357, 580, 722.
10. Literally: . . . acquire endurance . . . by means of that quality everything is acquired.
11. Literally: . . . "but the thing is intolerable to men".
12. See also Nos. 297, 405, 591.
13. See also Nos. 117, 129, 146, 715.
14. *dharma*.
15. See also Chapter L(lviii)
16. See also No. 530.
17. See also Nos. 71, 246, 275, 293, 359, 414, 415, 561.
18. Literally : Who can deprive . . . ?
19. *Scilicet* : not all species are identical, but their division depends on their nature.
20. See also Chapter XLII.3 and Nos. 13, 95, 293, 3.3, 403, 426, 543, 603, 628, 629, 672, 727.
21. See also Nos. 1, 10, 44, 297, 376, 377, 728.
22. See also Chapter L(ccxix) and Nos. 77, 682.
23. Literally: Who is not subject to time ?
24. See Nos. 96, 97, 98, 99, 108, 138, 139, 141, 142, 158, 160, 161, 181, 248, 256, 284, 354, 401.
25. *Scilicet* : An object of higher value should not be sacrificed for the salvation of an object of lower value.
26. Three aims of life : *dharma, artha, kāma*.
27. See also Chapter L(cci) and Nos. 135, 154, 291, 351, 357, 415, 430, 725, 726, 732, 733,
28. Also in Vallabhadeva's *Subhāṣitāvalī* No. 6990.